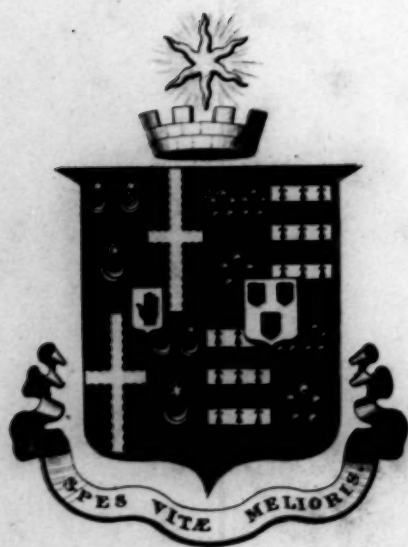
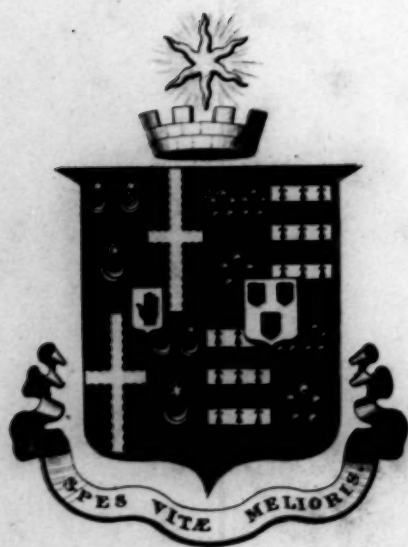
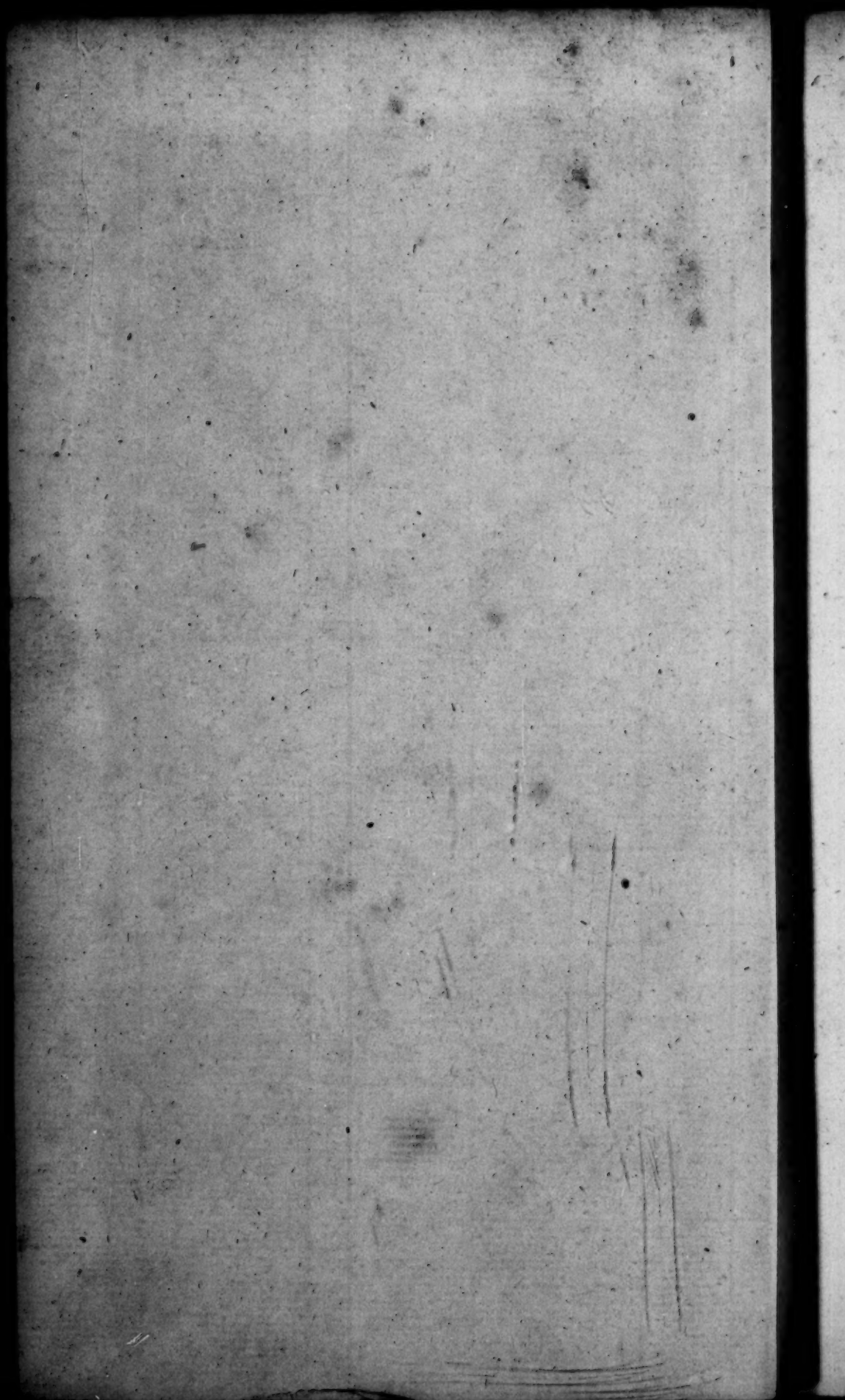




R.^t Hon.th
Sir John C. Holthouse, B.^t



R.^t Hon.th
Sir John C. Holthouse, B.^t



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T R A V E L S
OF
ANACHARSIS THE YOUNGER
IN
G R E E C E,

DURING THE MIDDLE OF THE FOURTH CENTURY BEFORE
THE CHRISTIAN ÆRA.

BY THE ABBÉ BARTHELEMY,
KEEPER OF THE MEDALS IN THE CABINET OF THE KING OF
FRANCE, AND MEMBER OF THE ROYAL ACADEMY
OF INSCRIPTIONS AND BELLES LETTRES.

TRANSLATED FROM THE FRENCH.

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ANACHARSIS THE YOUNGER

G. R. E. E. C. E.

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the affairs of men.—My son, replied Philocles, I have known many persons who, though at your age they were seduced by the new doctrine, abandoned it when they had no son or any interest to maintain it.—Demophon protested that he would never alter his opinion; and engaged on the absurdities of the popular religion, treating with contempt the ignorance of the multitude.

ANACHARSIS.
Philocles; as we make no arrogant pretensions, we deserve not to be mortified. If we are in an error, it is your duty to try and to instruct us; for true philosophy is mild, compassionate, and especially modest. Declare to us without reserve what is the doctrine which teaches us by you.—I will tell you, replied the young man: Nature and Chance

CHAP. LXXIX.
have arranged in order all the parts of the universe; and the policy of legislators has introduced justice to laws. These are the principles which we should follow.

CONTINUATION OF THE VOYAGE TO DELOS.
On Religious Opinions.

I HAVE said that the discourse of Philocles was interrupted by the arrival of Demophon. We had seen, at a distance, this young man conversing with a philosopher of the Elean school. Having informed himself of the subject of our conversation, he exclaimed—We must expect happiness only from ourselves. I had still some doubts, but they are now removed; I maintain that there are no gods, or that they do not concern themselves with

TRAVELS OF

the affairs of men.—My son, replied Philocles, I have known many persons who, though at your age they were seduced by this new doctrine, abjured it when they had no longer any interest to maintain it^a.—Demophon protested that he would never alter his opinion; and enlarged on the absurdities of the popular religion, treating with contempt the ignorance of the multitude, and our prejudices with derision^b.—Hear me, answered Philocles; as we make no arrogant pretensions, we deserve not to be mortified. If we are in an error, it is your duty to pity and to instruct us; for true philosophy is mild, compassionate, and especially modest. Declare to us without reserve what is the doctrine which she teaches us by you.—I will tell you, replied the young man: Nature and Chance have arranged in order all the parts of the universe; and the policy of legislators has subjected societies to laws^c. These secrets are now revealed.

PHILOCLES.

You seem to be elated with this discovery.

DEMOPHON.

And have I not reason?

PHILOCLES.

I should think not; it may indeed alleviate the

^a Plat. de Leg. lib. 10, t. ii. p. 888, A.

^b Id. ibid. p. 885.

^c Id. ibid. p. 889.

ANACHARSIS.

3

remorse of the guilty, but it cannot but deject the virtuous man.

DEMOPHON.

Why, in what can it be detrimental to him?

PHILOCLEES.

Let us suppose that a nation existed which had no idea of the Divine Being; and that a stranger, suddenly appearing in one of their assemblies, should thus address them: You admire the wonders of nature, without ascending to their author: I declare to you that they are the work of an intelligent being, who watches over their preservation, and who views you as his children. You consider all virtues which are unknown as useless, and all offences which escape punishment as excusable: I proclaim to you that an invisible judge is ever present with us, and that those actions which meet not the reward or the vengeance of men are not concealed from his sight. You imagine that your existence is confined to the few moments which you pass on earth, and the end of which you view with a secret dread: I make known to you, that, after death, an existence of happiness or misery shall be the lot of the virtuous or vicious man. Tell me, Demophon, can you doubt but that the good and virtuous part of such a people, prostrate at the feet of their new legislator, would receive his doctrine with avidity, and experience the most cruel disappointment and grief if

TRAVELS OF

ever they should afterward be compelled to renounce it?

DEMOPHON.

They would experience that regret which we feel when we are awakened from a pleasing dream.

PHILOCLEES.

So I think. But, in fine, should you dispel this dream, would you not have to reproach yourself with having deprived the unhappy mortal of that error which produced a suspension of his sufferings? and would not he himself accuse you of having left him without defence against the assaults of fortune, and the wickedness of men?

DEMOPHON.

I would elevate his soul by strengthening his reason; I would shew him that true courage consists in calmly submitting to necessity.

PHILOCLEES.

What strange consolation! might he exclaim: I am bound down with bands of iron on the rock of Prometheus; and while the vulture is tearing my entrails, you coldly advise me to repress my complaints. Alas! if the woes I endure proceed not from a hand which I may at once reverence and love, I can only consider myself as the sport of Fortune, and the scorn of Nature. The insect, when it suffers, at least has no cause to blush at the triumph of its enemies, nor at the insult offered

to its weakness. But, besides the evils that are common to me and to the reptile, I possess that reason which is more cruel than all these, and which incessantly renders them more poignant by the foresight of their consequences, and the comparison of my own condition with that of my fellow-beings.

How much would my affliction have been alleviated by that philosophy which you have treated as gross and false! and according to which nothing happens in this world, but by the direction, or with the permission, of a Supreme Being^d. I should have been ignorant why he had ordained me to be unhappy; but since I should have believed that he beneath whose hand I suffered was at the same time the author of my existence, I should have found reason to hope that he would soothe the bitterness of my pains, either during my life, or after my death^e. And how, in fact, could it be possible, under the government of the best of masters, at once to be actuated by the most exalted hope, and to be wretched?—Could you, Demophon, have the cruelty to reply to these complaints by an insulting contempt, or by frigid pleasantries?

DEMOFON.

I would reply by proposing the example of some

^d Theogn. Sent. v. 165.

^e Plat. de Rep. lib. 10, t. ii. p. 613, A. Id. de Leg. lib. 5, p. 732, D.

philosophers who have supported the enmity of men, poverty, exile, and every kind of persecution, rather than renounce the truth.

PHILOCLES.

They maintained the contest in the face of the sun, on a spacious theatre, in the presence of the world and of posterity. Such a situation, and spectators so numerous, inspire courage^f. But the man who groans in obscurity, and whose tears flow unobserved, he it is who needs support.

DEMOPHON.

I consent then to leave to feeble minds that support which you would wish to provide for them.

PHILOCLES.

It will be equally necessary to them to enable them to resist the violence of their passions.

DEMOPHON.

Perhaps so. But I shall always maintain that vigorous minds, without the fear of the gods, or the hope of the approbation of men, may endure with resignation all the persecutions of Fate, and even perform the most painful acts of the most rigid virtue.

PHILOCLES.

You allow then that our prejudices are necessary to the greater part of the human race; and on this

^f Plat. de Rep. lib. 10. t. ii. p. 604, A.

point you agree with all legislators^s. Let us now examine if they would not also be useful to those privileged minds who pretend to possess in their virtues alone an invincible strength. You are, no doubt, of this number; and, as you can reason closely, let us begin with comparing our opinions with yours.

We say that men owe obedience to laws which existed antecedently to every human institution^b. These laws, proceeding from that Intelligence which formed and still preserves the universe, are the relations which we bear to that exalted Being, and to our fellow-creatures. We violate them when we commit an act of injustice, and offend both against society and against the first author of the order by which society is maintained.

You say, on the contrary, The right of the strongest is the only notion which Nature has engraven in my heartⁱ. The distinction between justice and injustice, virtue and vice, originates not from her, but from positive laws. My actions, indifferent in themselves, are only transformed into crimes in consequence of the arbitrary conventions of men^k.

^s Hippod. de Rep. ap. Stob. lib. 41, p. 250. Zaleuc. ibid. p. 279. Charond. ibid. lib. 42, p. 289. Hermipp. ap. Porphy. de Abstin. lib. 4, § 22, p. 378.

^b Xenoph. Memor. lib. 4, p. 807. Arist. Magn. Mor. lib. 1, cap. 34, t. ii. p. 106, E. Id. Rhet. lib. 1, cap. 13, t. ii. p. 54, A. Cudworth, de Ætern. Inst. et Honest. Notion. t. ii. p. 628.

ⁱ Ap. Plat. de Leg. t. ii. p. 890. Ap. Aristot. ibid.

^k Theod. ap. Laert. lib. 2, § 99. Id. ap. Suid. in *Συναρ.*

Let us now suppose that we both act conformably to our principles; and that we are placed in one of those situations, in which virtue, surrounded by temptations, has need of her utmost strength. On the one hand, honours, riches, and every kind of influence and distinction invite; and, on the other, we are threatened with the loss of life, our families must be abandoned to indigence, and our memory stigmatized with opprobrium. Choose, Demophon; you are only required to commit an act of injustice. Observe that you shall possess the ring which rendered Gyges invisible¹: I mean that the author, the accomplice of your crime, shall be a thousand times more interested than yourself eternally to conceal it. But, even though it should be discovered, what have you to dread? The laws? they shall be silenced. The opinion of the public? that shall only turn against you if you resist. Are you awed by the bonds which unite you to society? that society itself is about to break them, by abandoning you to the persecution of the man in power. By the remorse of conscience? mere childish prejudice! which must be dissipated when you shall reflect on that maxim of your writers and politicians—that the justice or injustice of an action ought only to be estimated by the advantages which are derived from it^m.

¹ Plat. de Rep. lib. 10, p. 612. A. Cudworth. de Lib. arbit. lib. 1. c. 1. p. 22. A. Lyfand. ap. Plut. Apophth. Lacon. t. ii. p. 229. 1692.

^m Theophrast. lib. 1. c. 1. p. 229. 1692.

DEMOPHON.

More noble motives would suffice to restrain me—the love of order, the beauty of virtue, and self-esteem.

PHILOCTES.

If these respectable motives are not animated by a supernatural principle, how much is it to be feared that such feeble reeds should break beneath the hand which they sustain! Is it to be supposed that you will believe yourself to be invincibly bound by chains which you yourself have forged, and of which you keep the key? Will you sacrifice to abstractions of the mind, and factitious sentiments, your life, and all that you hold most dear in the world? In the state of degradation to which you are reduced—shade, dust, insect—under which of these titles will you pretend that your virtues are of any importance, that you have need of your own esteem, or that the preservation of order depends on the choice that you are about to make? No; never can you aggrandize nihility by bestowing on it pride: and that powerful law which compels all animals to prefer their own preservation to that of all the rest of the universe, can only be annulled or modified by another law still more powerful.

As to us, nothing can justify vice in our eyes, because our duties are never in opposition to our true interests. Though our insignificancy hide us

in the bosom of the earth, or our power raise us to the skies^a, we are ever in the presence of a judge who beholds our actions and our thoughts^b, and who alone gives a sanction to order, powerful charms to virtue, a real dignity to man, and a legitimate foundation to the esteem he entertains for himself. I respect positive laws, because they flow from those which God has deeply imprinted on my heart^c; I aspire to the approbation of my fellow-mortals, because, like me, they bear in their minds a ray of his light, and in their souls the germs of the virtues of which he inspires them with the desire. Lastly, I fear the remorse of conscience, because that would degrade me from the elevation to which I attain by acting conformably to the will of the Supreme Being. Thus I have every counterpoise which sustains you when on the brink of the abyss; and possess besides a superior force, which enables these to make a more vigorous resistance.

DEMOPHON.

I have known many persons who neither believed in a Diety nor a future life, and yet whose moral conduct has never been liable to the smallest censure^d.

^a Plat. de. Leg. lib. 10, t. ii. p. 905.
^b Xenoph. Memor. lib. 1, p. 728, C.
^c Archyt. ap. Stob. Serm. 41, p. 267.
^d Plat. de Leg. lib. 10, t. ii. p. 908, B. Clem. Alex. in Protrept. t. i. p. 20, 21.

PHILOCLES.

And I could produce to you a still greater number who believed in both, and who yet have ever acted as knaves and villains. What are we to conclude from this? That they both equally acted contrary to their principles; the former when they did good, the latter when they committed evil. Such inconsistencies cannot establish rules. The question is to know whether a virtue founded on laws which it is believed had their origin in the will of the Divine Being, will not be more pure, solid, consolatory, and easy in practice, than a virtue solely established on the changeable opinions of men.

DEMOPHON.

I, in my turn, shall ask you, whether true morality can ever be made to accord with a religion which tends only to destroy morals? and whether the supposition of a multitude of unjust and cruel gods be not the most extravagant idea that ever entered into the human mind? We deny their existence: you have shamefully degraded them; you are therefore more impious than we^r.

PHILOCLES.

These gods are the work of our hands, since they have our imperfections. We feel greater indignation than you at the vices and frailties which

^r Plut. de Superst. t. ii. p. 169, F. Bayle. Pens. sur la Com. t. i. § 116.

have been attributed to them. But if we should be able to purify religious worship from the superstitions by which it is disfigured, would you be more disposed to render to the Divine Being the homage which is due to him from mortals?

DEMOPHON.

Prove that he exists, and that he extends his care to men, and I will prostrate myself before him.

PHILOCLEES.

It is for you to prove that he does not exist, since you attack an opinion which has been received among all nations during a long succession of ages. For my part, I only mean to repress the air of raillery and insult which you at first assumed. I began by making a comparison between your doctrine and ours, as we should compare two systems of philosophy. The result of this parallel would have been, that every man being, according to your writers, the measure of all things, ought to refer every thing to himself alone^s; but that, according to us, the measure of all things being God himself^t, he should be the model by which we should regulate our sentiments and actions^u.

You ask me what monument attests the exist-

^s Protag. ap. Plat. in Theæt. t. i. p. 167 et 170, E. Sext. Empir. Pyrrhon. Hypoth. lib. 1, cap. 32, p. 55.

^t Plat. de Leg. lib. 4, t. ii. p. 716, D.

^u Id. Epist. 8, t. iii. p. 354, E.

ence of the Deity? I answer, the universe; the dazzling splendour and majestic progress of the heavenly bodies; the correspondence of that innumerable multitude of beings; in fine, this whole, and its admirable parts, which all bear the impress of a divine hand; in which all is grandeur, wisdom, proportion, and harmony. I will add the concurrence of all nations*: not to compel you to acquiescence by authority; but because their belief, constantly maintained by the cause which first produced it, is an incontestable proof of the impression which the enchanting beauties of nature have ever made on all minds†.

Reason, co-operating with my senses, likewise points out to me the most excellent of artificers in the most magnificent of works. I view a man walking, and I infer that he has within him an active principle. His steps conduct him wherever he wishes to go, and I thence conclude that this principle adapts the means to the end which it proposes.—Let us apply this example. All nature is in motion; there is therefore a first mover. This motion is subjected to a constant order; a Supreme Intelligence therefore exists. Here ends the ministry of my reason; should I suffer it to

* Plat. de Leg. lib. 10, t. ii. p. 886. Aristot. de Cœlo, lib. 1, cap. 3, t. i. p. 434. E. Cicer. de Nat. Deor. lib. 1, cap. 17, t. ii. p. 411.

† Plat. ibid. Aristot. ap. Cicer. de Nat. Deor. lib. 2, cap. 37, t. ii. p. 464.

proceed farther, I should come at last, like many philosophers, to doubt of my own existence. Even those among the philosophers who maintain that the world has existed from eternity, nevertheless admit a first cause; for, according to them, it is impossible to conceive a succession of regular motions, performed in concert, without admitting an intelligent moving power *.

DEMOPHON.

These proofs, however, have not prevented the progress of atheism.

PHILOCLEES.

That is only to be ascribed to presumption and ignorance *.

DEMOPHON.

It is to be ascribed to the writings of the philosophers. You are acquainted with their sentiments on the existence and nature of the Divine Being *.

PHILOCLEES.

They have been suspected and accused of atheism^b, because they have not paid sufficient respect to the opinions of the multitude; because they have ventured to lay down principles of which they foresaw not the consequences; and be-

* Arist. Metaph. lib. 14, cap. 7, &c. t. ii. p. 1000.

* Plat. de Leg. lib. 10, p. 886.

* See note at the end of the volume.

* Bayle Contin. de Pens. sur la Com. t. iii. § 21 et 26.

cause, in explaining the formation and mechanism of the universe, too closely following the method of the natural philosophers, they have not called in the aid of a supernatural cause. There are some of them, but the number is very small, who expressly reject this cause, and their solutions are equally incomprehensible and insufficient.

DEMOPHON.

They are not more so than the ideas which are entertained of the Divinity. His essence is unknown, and I can never believe in that of which I have no knowledge.

PHILOCLÉS.

You advance a false principle. Does not Nature incessantly present you with impenetrable mysteries? You grant that matter exists, without having a knowledge of its essence. You know that your arm obeys your will, though you cannot perceive the connection between the cause and the effect.

DEMOPHON.

Sometimes we are told of one God, and sometimes of many. The attributes of the Deity appear to me equally imperfect and contradictory. His wisdom requires that he should maintain order on the earth, but disorder every where conspicuously triumphs. He is just, yet I suffer undeservedly.

PHILOCLEES.

In the origin of societies it was believed that genii, placed in the stars, watched over the government of the universe; and, as they were supposed to be invested with great power, they obtained the adoration of mortals; and the sovereign was almost every where neglected for his ministers.

The remembrance of him was however still preserved among all nations. You will find vestiges of it, more or less apparent, in the most ancient monuments; and the most express testimonies in the writings of the modern philosophers. Observe the superiority which Homer assigns to one of the objects of public worship: Jupiter is the father of gods and men. Examine all Greece; you will find the one Supreme Being has been long adored in Arcadia, under the name of the god *good* by pre-eminence^a; and in several cities under that of the Most High^b, or the Most Great^c.

Afterwards, hear Timæus, Anaxagoras, and Plato: they will tell you that it was the one Di-

^a Acts, ch. ex. ver. 35; chap. xvii. v. 23, 28. Romans, ch. i. ver. 25. Jablonfk. Panth. lib. 1, cap. 2, p. 38. Id. in Proleg. § 22. Ereret. Defens. de la Chronologie, p. 335. Bruck. Hist. Phil. t. i. p. 469. Cudw. cap. 4, § 14, &c. &c.

^b Pausan. lib. 8, cap. 36, p. 673. Macrobian. in Somn. Scip. lib. 1, cap. 2.

^c Pausan. lib. 1, cap. 26, p. 62; lib. 5, cap. 15, p. 414; lib. 8, cap. 2, p. 600, lib. 9, cap. 8, p. 728.

^d Id. lib. 10, cap. 37, p. 893.

vine Being who reduced the chaos to order, and formed the world^g.

Listen to Antisthenes, the disciple of Socrates. Many gods are adored among different nations, but Nature indicates only one^h.

Lastly, consult the philosophers of the Pythagorean school, who all have considered the universe as an army which performs its motions as directed by the general; or as a vast empire, in which the supreme power resides in the sovereignⁱ.

But whence is it that men have given to the genii, who are subordinate to the Deity, a title which appertains to him alone? Because, by an abuse which has long been introduced into all languages, the expressions *god* and *divine* frequently only signify a superiority of rank, or excellence in merit, and are every day lavished on princes whom he has invested with his power; minds which he has illuminated with his light, or works which have proceeded from his hands, or from those of men^k. He is, in fact, so exalted and so great, that we have no other means of magnifying human gran-

^g Tim. de Anim. Mund. Plat. in Tim. Anaxag. ap. Plut. de Plac. Philos. lib. 1, cap. 7, t. ii. p. 881.

^h Cicer. de Nat. Deor. lib. 1, cap. 13, t. ii. p. 407. Lactant. Instit. Divin. lib. 1, cap. 5, t. i. p. 18. Id. de Ira Dei, cap. 11, t. ii. p. 153. Plat. de Orac. Def. t. ii. p. 420.

ⁱ Archyt. de Doctr. Mor. ap. Stob. serm. 1, p. 15. Onat. ap. Stob. Eclog. Phys. lib. 1, cap. 3, p. 4. Sthenid. ap. Stob. serm. 46, p. 332. Diotog. ibid. p. 330.

^k Menand. ap. Stob. serm. 32, p. 213. Cleric. Ars Critic. sect. 1, cap. 3, t. i. p. 2. Moshem. in Cudw. cap. 4, § 5, p. 271.

dear but by comparing it to his; and, on the other hand, we find it difficult to conceive that he either can or will deign to cast his eyes on us.

You deny his immensity; but have you never reflected on the multiplicity of objects which your mind and senses are able at once to comprehend? What! shall your sight without difficulty extend to a great number of stadia, and shall not he be able with a glance to penetrate infinity? You are able to fix your attention, almost in the same instant, on Greece, Sicily, or Egypt; and shall it not be possible that his should extend through the whole universe¹?

You assign limits to his power, as if he could be great without being good. Can you believe that he blushes at his work? that an insect, or even a blade of grass, are despicable in his sight? that he has endowed man with so many eminent qualities², that he has implanted in him the desire, necessity, and hope of knowing him, to remove him for ever from his sight? No; never can I be induced to believe that the father can forget his children; or that, by a negligence incompatible with his perfections³, he will not deign to preserve that order which he has established in the universe.

¹ Xenoph. Memor. lib. 1, p. 728.

² Id. ibid. p. 725, 726.

³ Plat. de Leg. lib. 10, t. ii. p. 902.

DEMOPHON.

If that order originated from him, why is there so much guilt and misery to be found on the earth? If he cannot prevent these, where is his power? or, if he will not, where is his justice?

PHILOCLES.

I expected this objection; it has frequently been made, and will be repeated in every age; it is indeed the only one which can be adduced against us. If all men were happy, they would not revolt against the author of their existence; but they suffer beneath his eyes, and he appears to abandon them. Here my reason is confounded; and I interrogate the traditions of antiquity, all of which depose in favour of a providence. I interrogate the sages^o, who almost all agree fundamentally in the doctrine, though they hesitate and differ in the manner in which they explain it. Many of them, convinced that to limit the justice or goodness of God would be to annihilate those attributes, have rather chosen to admit bounds to his power. Some say, God works only to produce good; but matter, by a viciousness inherent in its nature, occasions evil, by resisting the will of the Supreme Being^p. Others say, that the Divine influence extends in its full effect to the sphere of the moon,

^o Cicer. de Nat. Deor. lib. 1, cap. 2, t. ii. p. 398.

^p Plat. in Tim. passim.

but acts only feebly in the inferior regions^a. Others assert, that God directs affairs of consequence, but neglects those of less moment^r. Lastly, there are some who afford a ray of light to guide me through the darkness by which I am surrounded. Feeble mortals, exclaim they, cease to consider as real evils poverty, sickness, and all the external misfortunes that assail you. These accidents, which by your resignation may be converted into benefits, are only the consequences of the laws necessary to the preservation of the universe. You make a part of the general system of things, but you are only a part. You were created for the whole, and not the whole for you^s.

Thus all is good in nature, except in the class of beings where every thing ought to be best. Inanimate bodies obey without resistance the motions impressed on them; animals destitute of reason yield without reluctance to the instinct which impels them. Men alone are equally distinguished by their vices and their understanding. Are they the slaves of necessity, like the rest of nature? Why are they able to resist their inclinations? Why have they received those lights which lead them

^a Ocell. Lucan. cap. 2. Arist. de Cœlo, lib. 2, cap. 1, t. i. p. 453. Id. de Part. Anim. lib. 1, cap. 1, t. i. p. 970. Moshem. in Cudw. cap. 1, § 45. Not. S.

^r Ap. Plat. de Leg. lib. 10, t. ii. p. 901. Ap. Aristot. de Mundo, cap. 6, t. i. p. 611. Eurip. ap. Plut. de Reip. Ger. t. ii. p. 811.

^s Plat. de Leg. lib. 10, t. ii. p. 903.

astray—that desire to attain to the knowledge of their Maker—those ideas of good—that most fatal, if it be not the most noble of all gifts, the propensity to commiserate the woes of their fellow-creatures? When we consider these various privileges by which they are essentially characterised, ought we not to conclude that God, from views which it is not permitted us to penetrate, has intended to subject to the most rigid trials the power which we possess of deliberating and choosing? Yes; if there be virtues on earth there is justice in heaven. He who pays not a tribute to the law, owes to the law a satisfaction^t. Man begins his life in this world, and continues it in an abode where innocence receives the reward of its sufferings, and where the guilty expiate their crimes till they are purified from their pollution.

Thus, Demophon, do our sages justify Providence. They acknowledge no other evil to which we are exposed than vice; and know no other explanation of the difficulty it occasions, than a futurity in which all things shall be restored to order. To ask, at present, why God has not prevented evil in its origin, is to ask why he has made the universe according to his views, and not according to ours.

^t Plat. de Leg. lib. 10, p. 905.

to symbolized and DEMOPHON. which is—various

Religion is only an absurd mixture of mean ideas and minute ceremonies. As if there were not tyrants enough on earth, you have filled with them the heavens. You surround me with inspectors jealous of each other, eager to obtain my presents, and to whom I can only offer the homage of a servile fear. The worship which they require is only a shameful traffic; they bestow on you riches, and you give them victims*. Man, when debased by superstition, is the vilest of slaves. Your philosophers themselves have not insisted on the necessity of acquiring virtue before we present ourselves before the Divine Being, or of requesting it of him in our prayers*.

PHILOCLEES. where the body is the soul is the mind

I have already said that our public worship is grossly disfigured, and that my design was simply to explain to you the relations which exist between man and the Divinity. Retain your doubts of these relations, if you are so blind as not to discern them; but say not that we degrade our souls when we separate them from the mass of beings, assign to them the most illustrious of origins and destinies, and establish between them and the Supreme Being an intercourse of benefits and gratitude.

Do you wish for a pure and celestial morality

* Plat. in Eutyphr. t. i. p. 14, C.

* Bayle Contin. des Pensées, t. iii. § 51, 54, &c.

which may exalt your mind and sentiments, study the doctrine and conduct of Socrates, who only beheld in his condemnation, imprisonment, and death, the decrees of an infinitely wise Being, and did not even deign to complain of the injustice of his enemies.

At the same time contemplate with Pythagoras the laws of universal harmony⁷, and incessantly have before your eyes the regularity in the distribution of the different worlds, and the disposition of the heavenly bodies; the concurrence of all wills in a wisely governed republic, and of all the passions and emotions in a virtuous soul; all beings labouring in concert for the maintenance of order, and order preserving the universe and its minutest parts; a God the author of this sublime plan, and men destined by their virtues to be subservient to him, and co-operate with him in his great design. Never did system display more genius, or give a more exalted idea of the grandeur and dignity of man.

Permit me still to proceed; since you attack our philosophers it is my duty to defend them. The youth Lysis is instructed in their opinions, if I may judge from the preceptors who have had the care of his education. I will interrogate him

⁷ Theag. ap. Stob. ferm. 1, p. 11. Criton. ibid. ferm. 3, p. 43. Polus, ibid. ferm. 9, p. 105. Diotog. ibid. ferm. 46, p. 330. Hippodam. ib. ferm. 101, p. 555. Ocell. ib. Eclog. Phys. lib. 1, p. 32.

on the different articles which have been the subject of this conversation, and you shall hear his answers. You will thus obtain a succinct view of the whole of our doctrine; and be enabled to judge whether reason, left to itself, could possibly have conceived a system more worthy of the Divine Being, or of greater utility to mankind*.

PHILOCLES.

Tell me, Lysis, who formed the world?

LYSIS.

God^a.

PHILOCLES.

How did he form it?

LYSIS.

By an effect of his goodness^a.

PHILOCLES.

What is God?

LYSIS.

That which has neither beginning nor end^b: the eternal^c, necessary, immutable, and intelligent Being^d.

* See note at the end of the volume.

^a Tim. Loc. de Anim. Mund. ap. Plat. t. iii. p. 94. Plat. in Tim. ibid. p. 30, &c. Id. ap. Cicer. de Nat. Deor. lib. 1, cap. 8, t. ii. p. 403.

^a Plat. ibid. p. 29, E.

^b Thal. ap. Diog. Laert. lib. 1, § 36.

^c Tim. Loc. de Anim. Mund. ap. Plat. t. iii. p. 96.

^d Aristot. de Nat. Aufcult. lib. 8, cap. 6, t. i. p. 416; cap. 7, p. 418; cap. 15, p. 430. Id. Metaphys. lib. 14, cap. 7, p. 1001.

PHILOCLES.

Can we attain to the knowledge of his essence?

LYSIS.

His essence is incomprehensible and ineffable^e, but he speaks distinctly by his works^f; and his language bears the character of great truths, because it is intelligible to the whole world: a more refulgent light would be useless to us, and doubtless would neither accord with his plan nor our weakness. Who, in fact, can say but the impatience we feel to elevate ourselves to him may be a presage of the destiny that awaits us? And if indeed it be true, as has been said, that he is ineffably happy in the sole contemplation of his perfections^g, to desire to know him is to desire to partake in his happiness.

PHILOCLES.

Does his providence extend to all nature?

LYSIS.

Even to the most minute objects^h.

PHILOCLES.

Can we conceal our actions from his sight?

^e Plat. in Tim. t. iii. p. 28.

^f Onat. ap. Stob. Eclog. Phys. lib. 1, p. 4.

^g Aristot. de Mor. lib. 10, cap. 8, t. ii. p. 139, E. Id. de Rep. lib. 7, cap. 1. Ibid. p. 425, E.

^h Plat. de Leg. lib. 10, t. ii. p. 900, C. Theolog. Payenn. t. i. p. 190.

LYSIS.

No, nor even our thoughts¹.

PHILOCLES.

Is God the author of evil?

LYSIS.

The good Being can only be the cause of good².

PHILOCLES.

What are your relations to him?

LYSIS.

I am his work, I appertain to him, and his care watches over me³.

PHILOCLES.

What is the worship which is suitable to him?

LYSIS.

That which the laws of our country have established, human wisdom being unable to arrive at any positive knowledge on this subject⁴.

PHILOCLES.

Is it sufficient to honour him by sacrifices and pompous ceremonies?

LYSIS.

No.

¹ Epicharm. ap. Clem. Alex. Strom. lib. 5, p. 708. Æschyl. ap. Theophil. ad Autolic. lib. 2, § 54. Eurip. ap. Stob. Eclog. Phys. cap. 7, p. 8. Thal. ap. Laert. lib. 1, § 36.

² Plat. in Tim. t. iii. p. 30, A. Id. de Rep. lib. 2, t. ii. p. 379, D.

³ Id. in Phædon. t. i. p. 62, D.

⁴ Plat. in Epinom. t. ii. p. 985, D.

PHILOCLES.

What more is necessary?

LYSIS.

Purity of heart^a; his favour is sooner to be obtained by virtue than by offerings^o; and as there can be no communication between him and injustice^p, some have believed that we ought to force from the altars the guilty wretches who have there taken refuge^r.

PHILOCLES.

Is this doctrine, which is taught by the philosophers, acknowledged also by the priests?

LYSIS.

They have caused it to be engraven on the gate of the temple of Epidaurus, ENTRANCE INTO THESE PLACES, saith the inscription, IS PERMITTED ONLY TO PURE SOULS^r. It is loudly declared in our holy ceremonies; in which when the priest has said, *Who are those who are here assembled?* the multitude reply, *Good and virtuous people*^s.

PHILOCLES.

Have your prayers for their object the goods of this world?

^a Zaleuc. ap. Stob. p. 279. Plat. in Alcib. 2, t. ii. p. 149, E. Isocr. ad Nicocl. t. i. p. 61.

^o Zaleuc. ap. Diod. Sic. lib. 12, p. 34, et ap. Stob. p. 279. Xenoph. Memor. lib. 1, p. 722.

^p Charond. ap. Stob. serm. 42, p. 289.

^r Eurip. ap. Stob. serm. 44, p. 307.

^s Clem. Alex. Strom. lib. 5, p. 652.

^t Aristoph. in Pac. v. 435 et 967.

LYSIS.

No; I know not but they may be hurtful: and I should fear lest the Deity, offended at the indiscretion of my petitions, should grant my request^c.

PHILOCLES.

What then do you ask of him?

LYSIS.

To protect me against my passions^a; to grant me true beauty, which is that of the soul^b, and the knowledge and virtue of which I have need^d; to bestow on me the power to refrain from committing any injustice; and, especially, the courage to endure, when necessary, the injustice of others^e.

PHILOCLES.

What ought we to do to render ourselves agreeable to the Deity?

LYSIS.

To remember that we are ever in his presence^a, to undertake nothing without imploring his assistance^b, to aspire in some degree to resemble him by justice and sanctity^c, to refer to him all our

^a Plat. in Alcib. 2, t. ii. p. 138, &c.

^b Zaleuc. ap. Stob. serm. 42, p. 279.

^c Plat. in Phædr. t. iii. p. 279. Id. in Alcib. 2, t. ii. p. 148. Clem. Alex. Strom. lib. 5, p. 705.

^d Plat. in Men. t. ii. p. 100; ap. eund. de Virt. t. iii. p. 379.

^e Plut. Instit. Lacon. t. ii. p. 239, A.

^f Xenoph. Memor. lib. 1, p. 728.

^g Charond. ap. Stob. serm. 42, p. 289. Plat. in Tim. t. iii. p. 27 et 48. Id. de Leg. lib. 4, t. ii. p. 712. Id. Epist. 8, t. iii. p. 352, E.

^h Plat. in Theæt. t. i. p. 176, B. Aur. Carm. vers. ult.

actions^d, to fulfil punctually the duties of our condition, and to consider as the first of them all that of being useful to mankind^e; for the more good we do, the more we merit to be ranked among the number of his children and his friends^f.

PHILOCLEES.

May we obtain happiness by observing these precepts?

LYSIS.

Doubtless; since happiness consists in wisdom, and wisdom in the knowledge of God^g.

PHILOCLEES.

But this knowledge must be very imperfect.

LYSIS.

And therefore we can only enjoy perfect happiness in another life^h.

PHILOCLEES.

Is it true that, after our death, our souls shall appear in the Field of Truth, and render an account of their conduct to inexorable judges? and that afterward some, conveyed into pleasant mea-

^d Bias ap. Laert. lib. 1, § 88. Bruck. Histor. Philos. t. i. p. 1072.

^e Xenoph. Memor. lib. 3, p. 780.

^f Plat. de Rep. lib. 10, t. ii. p. 612, E. Id. de Leg. lib. 4, p. 716, D. Alexand. ap. Plut. t. i. p. 681, A.

^g Theag. ap. Stob. serm. 1, p. 11, lin. 50. Archyt. ibid. p. 15. Plat. Theæt. t. i. p. 176; in Euthyd. p. 280. Id. Epist. 8, t. iii. p. 354, T. Id. ap. Augustin, de Civit. Dei, lib. 8, cap. 9.

^h Plat. in Epinom. t. ii. p. 992.

dows, shall there enjoy a tranquil existence in the midst of festivals and music; while others shall be cast by the Furies into Tartarus, where they shall undergo at once the torments of flames, and the cruelty of devouring beasts¹?

LYSIS.

I know not.

PHILOCLEES.

May we affirm that both these classes of souls, after having passed at least a thousand years in tortures or in pleasure, shall again enter a mortal body, either among the human race or among other animals, and begin a new life²; but that eternal punishments await certain crimes?

LYSIS.

Of this also I am ignorant. The Divine Being has not explained to us the nature of the punishments and rewards appointed after death. All that I affirm, from the ideas which we have of order and justice, and from the consent of all nations and all ages³, is, that every one will be dealt with according to his merits⁴; and that the just man, suddenly passing from the nocturnal day of this life⁵ to the pure and resplendent light of a

¹ Axioch. ap. Plat. t. iii. p. 371.

² Id. ibid. Virg. Æneid. lib. 6, v. 748.

³ Plat. ibid. p. 615. Id. in Gorg. t. i. p. 525.

⁴ Id. in Gorg. t. i. p. 523. Plut. de Consol. t. ii. p. 120.

⁵ Plat. de Leg. lib. 10, t. ii. p. 905.

⁶ Id. de Rep. lib. 7, t. ii. p. 521.

Second existence, shall enjoy that unchangeable happiness of which this world only presents the feeble image*.

PHILOCLES.

What are our duties towards ourselves?

LYSIS.

To assign to the spiritual part of us the greatest honours, next to those which we pay to the Divinity; never to pollute it by vices or remorse, sell it to riches, sacrifice it to pleasure; nor ever, on any occasion, to prefer a substance so terrestrial and frail as the body, to a substance whose origin is from heaven, and whose duration is eternal^a.

PHILOCLES.

What are our duties towards other men?

LYSIS.

They are all contained in this rule: Do not unto others what you would not wish they should do unto you^r.

PHILOCLES.

But are you not to be pitied, should all these opinions prove mere illusions, and should the soul not survive the body?

LYSIS.

Religion requires not more from her votaries than philosophy. Far from exacting from the virtuous

* Plat. in Epinom. t. ii. p. 973 et 992.

^a Id. de Leg. lib. 5, p. 727, &c.

† Moser. in Nicocl. t. i. p. 116.

man any sacrifice which may excite his regret, she diffuses a secret charm over his duties; and procures him two inestimable advantages—an undisturbed tranquillity during his life, and a delicious hope in the moment of death.

Plat. in Phædon. t. i. p. 91 et 114. The greatest honours, next to those which we pay to the Divinity, never to pollute it by vices or passions, still is to render sacrifice it to pleasure, not even on any occasion to prefer a pleasure to reason and truth as the body, to a pleasure whose origin is from heaven, and whose duration is eternal.

What are our duties towards other men?

But you are all concerned in this matter. Do not think of others, who would not with any should be. But are you not to be pained, should all their opinions give you pleasure, and should the soul not survive the body?

Religion requires not more from her votaries than philosophy. Far from exacting from the virtuous

C H A P. LXXX.

Continuation of the Library.—Poetry.

I HAD taken with me to the house of Euclid young Lyfis, the son of Apollodorus. We entered one of the apartments of the library, which contained only poetical works, and treatises on morals; of the former there was a great variety, but a very small number of the latter. Lyfis appeared surprised at this disproportion. A few books, said Euclid, are sufficient to instruct men, but many are necessary for their entertainment. Our duties are limited, but the pleasures of the mind and heart can know no bounds; the Imagination, by which they are nourished, is equally liberal and fruitful; while Reason, poor and sterile, only dispenses to us those feeble lights which are necessary: and as we act more from sensation than reflection, the talents of the Imagination will always appear to us to have more charms than the counsels of Reason her rival.

This splendid faculty is less employed on what is real than on what is possible, a much more extensive subject than reality. Frequently it even passes the bounds of possibility to indulge in those

fictions to which no limits can be assigned. The voice of Imagination peoples the deserts, bestows life on the most insensible beings, transfers from one object to another the qualities and colours by which they are distinguished, and, by a succession of transformations, hurries us away into the abode of enchantments, into that ideal world in which the poets, forgetting the earth, and forgetting themselves, have intercourse only with intelligences of a superior order.

There they gather their verses in the gardens of the muses¹; tranquil streams roll for them their waves of milk and honey²; Apollo descends from heaven to lend them his lyre³, and a divine breath, suddenly extinguishing their reason, throws them into the convulsions of a delirium, and compels them to speak the language of the gods, of whom they are then no other than the organs⁴.

You see, added Euclid, that I borrow the words of Plato. He frequently ridiculed those poets who complain in such frigid language of the fire by which they pretend to be interiorly consumed. But there are among them those who actually feel the influence of that enthusiasm which is called divine inspiration, or poetic fury⁵. *Æschylus*,

¹ Plat. in *Ion*. t. i. p. 534.

² Id. *ibid*.

³ Pind. *Pyth.* l. v. r.

⁴ Plat. in *Ion*. t. i. p. 534.

⁵ Id. in *Phædr.* t. iii. p. 245. Id. et *Democrit.* ap. *Cicer.* de *Orat.* cap. 45, t. i. p. 237.

Pindar, and all our great poets, were actuated by it, as their writings will for ever evince. What do I say? Demosthenes in our popular assemblies, and individuals in society, cause us every day to experience its effects. Should you yourself have to paint the transports or the woes of one of those passions which, when at their height, no longer leave the mind its freedom, your eyes, your language, would become alike inflamed and ardent, and the frequent violence of your manner and expression would appear as fits of fury or of madness. Yet would you only have yielded to the voice of Nature.

This ardour, which ought to animate all the productions of the mind, is displayed in poetry^a with more or less intensity, according as the subject requires more or less emotion, or the author more or less possesses that sublime talent which accommodates itself with facility to the characters of the passions; or that profound sentiment which suddenly enkindles in his heart, and rapidly communicates itself to the feelings of others^b. These two qualities are not always united. I knew a poet of Syracuse who never made such beautiful verses as when he was transported beyond himself by a violent enthusiasm^c.

^a Cicer. Tusculan. lib. 1, cap. 26, t. ii. p. 254. Id. ad Quint. lib. 3, epist. 4, t. ix. p. 87; epist. 5, p. 89.

^b Aristot. de Poet. cap. 17, t. ii. p. 665, C.

^c Id. Probl. t. ii. p. 817. C.

Lyſis then asked ſeveral queſtions, the purport of which may be gathered from the ſubſtance of the answers of Euclid. Poetry, ſaid the latter, has its particular language and ſtyle. In the epic poem, and in tragedy, a great action is repreſented, all the parts of which are connected at the pleaſure of the poet, who alters known facts by adding others which may increaſe the intereſt; ſometimes giving them greater importance by the means of marvellous incidents, and ſometimes by the varied charms of diction, or the beauty of the thoughts and ſentiments. Frequently the fable, that is to ſay, the manner of diſpoſing the action^d, coſts more labour, or does more honour, to the poet, than even the compoſition of the verſes^e.

The other kinds of poetry do not require from the writer ſo artificial a conſtruction; but he ought always to diſplay a ſpecies of invention, to animate whatever ſubject he treats with novel fictions, to impart to his readers his own ardour, and never to forget that, according to Simonides^f, poetry is a ſpeaking picture, and painting a mute poetry.

It hence follows that verſe alone cannot conſtitute a poem. The hiſtory of Herodotus put into verſe would ſtill be only a hiſtory^g, becauſe it

^d Ariſtot. de Poet. cap. 6, t. ii. p. 656, E.

^e Id. ibid. cap. 9, t. ii. p. 659, E.

^f Plut. de. Aud. Poet. t. ii. p. 17. Voſſ. de Art. Poet. Nat. p. 6.

^g Ariſtot. de. Poet. cap. 9, t. ii. p. 659.

would neither contain a fable nor fictions^h. It also follows that we ought not to enumerate among the productions of poetry the sentences of Theognis, Phocylides, &c. nor even the systems of nature of Parmenides and Empedoclesⁱ; though the works of the latter sometimes contain splendid descriptions^k or ingenious allegories^l.

I have said that Poetry has a peculiar language. In the compacts which she has entered into with Prose, she has agreed never to appear but with the richest, at least the most elegant, ornaments; and all the colours of nature are delivered into her hands, with the obligation incessantly to use them, and the hope of pardon should she even sometimes abuse them.

She has added to her empire a number of words interdicted to Prose, and others which she lengthens or shortens by the addition or retrenchment of a letter or syllable. She possesses the power of creating new ones^m, and the almost exclusive privileges of employing those which are no longer in use, or which are only so in a foreign countryⁿ; of combining many into one^o, disposing them in

^h Plat. in Phædon. t. i. p. 61, B.

ⁱ Aristot. de Poet. cap. 1, p. 653. Plut. de Aud. Poet. p. 16.

^k Aristot. ap. Diog. Laert. lib. 8, § 57. Emped. ap. Plut. de Vitand. Ære Alien. t. ii. p. 830. Sext. Empir. adv. Logic. lib 7, p. 396.

^l Sext. Empir. ibid. p. 392.

^m Aristot. de Poet. cap. 21, t. ii. p. 669, B.

ⁿ Id. ibid. p. 668, D. et cap. 22, p. 669, E.

^o Id. ibid. cap. 20, p. 668, A.

an order before unknown^p, and indulging in those licences which distinguish poetical elocution from ordinary language.

The privileges granted to genius are extended to almost all the instruments which second its operations; and hence the numerous forms of verse, each of which has a peculiar character indicated by nature. That of the heroic is a majestic grandeur; it has therefore been appropriated to the epic poem. The iambic frequently occurs in conversation, and has been successfully employed in dramatic poetry. Other forms are found to be better adapted to songs accompanied with dances^q, and are used in odes and hymns. Thus have the poets multiplied the means of diffusing pleasure.

Euclid, as he ended, shewed us the works which have appeared at different times under the names of Orpheus, Musæus, Thamyris^r, Linus, Anthes^s, Pamphus^t, Olen^u, Abaris^v, Epimenides^w, &c. Some contain only sacred hymns or plaintive songs; others treat of sacrifices, oracles, expiations,

^p Aristot. de Poet. cap. 22, p. 670, C.

^q Id. ibid. cap. 24, p. 672, B.

^r See, concerning the different kinds of Greek verse, Chap. XXVII. of this work.

^s Plat. de Rep. lib. 2, t. ii. p. 364. Id. de Leg. lib. 8, t. ii. p. 829. Aristot. de Gener. Animal. lib. 2, cap. 1, t. i. p. 1073.

^t Heracl. ap. Plut. de Mus. t. ii. p. 1132.

^u Pausan. lib. 1, p. 92, 94, &c.

^v Herodot. lib. 4, cap. 35.

^w Plat. in Charmid. t. ii. p. 158.

^x Diog. Laert. lib. 1, § 111.

and enchantments. In some of these, and especially the Epic Cycle, which is a collection of fabulous traditions whence the tragic writers have frequently taken the subjects of their pieces^a, are contained the genealogies of the gods, the combat of the Titans, the expedition of the Argonauts, and the wars of Thebes and Troy^a; these being the principal objects which engaged the attention of men of literature during many ages. As the greater part of these works are not by the authors whose names they bear^a, Euclid had not arranged them in any regular order.

Next came the works of Hesiod and Homer. The latter were accompanied by a formidable body of interpreters and commentators^b. I had read with no small disgust, the elucidations of Stefimbrotus and Glaucon^c; and had been much diverted with the labour employed by Metrodorus of Lampascus to discover a continued allegory in the Iliad and Qdyfley^d.

After the example of Homer, a great number of poets undertook to celebrate the war of Troy. Among others were Arétinus, Stefichor's^e, Sacadas^f, and Lesches^g, who began his work by

^a Casaub. in Athen. p. 301.

^a Fabr. Bibl. Græc. lib. 1, cap. 17, &c.

^{*} See note at the end of the volume.

^b Fabr. Bibl. Græc. t. i. p. 330.

^c Plat. in Ion. t. i. p. 530.

^d Id. ibid. Tatian. adv. Gent. § 37, p. 80.

^e Fabr. Bibl. Græc. t. i. p. 9 et 597.

^f Athen. lib. 13, cap. 9, p. 610. Meurs. Bibl. Græc. cap. 1.

^g Pausan. lib. 10, cap. 25, p. 860.

these emphatical words: *I sing the fortune of Priam, and the famous war*^b. The same Lesches, in his little Iliadⁱ, and Dicæogenes, in his Cypriacs^k, described all the events of this war. The poems of the Heracleid and the Theseid omit none of the exploits of Hercules and Theseus^l. These authors never understood the nature of the epic poem. They followed in the train of Homer; and were lost in his rays, as the stars vanish in the splendour of the sun.

Euclid had endeavoured to collect all the tragedies, comedies, and Satyric dramas, which within near two hundred years had been represented in the theatres of Greece^m and Sicily. He possessed about three thousandⁿ *, yet his collection was not complete. What an exalted idea must we not hence conceive of the literature of the Greeks, and the fecundity of their genius! I often reckoned more than a hundred pieces which were the production of the same author. Among other singular works which Euclid pointed out to our attention, he shewed us the Hippocentaur, a tragedy, in which Chæremón had not long before

^b Horat. de Art. Poet. v. 137.

ⁱ Fabr. Bibl. Græc. t. i. p. 280.

^k Herodot. lib. 2, cap. 117. Aristot. de Poet. cap. 16, t. ii. p. 664; cap. 23, p. 671. Athen. lib. 15, cap. 8, p. 682. Perizon. ad Ælian. Var. Hist. lib. 9, cap. 15.

^l Aristot. de Poet. cap. 8, t. ii. p. 658.

^m Æschin. de Fals. Legat. p. 398.

ⁿ Meurs. Bibl. Græc. et Attic. Fabr. Bibl. Græc. &c.

* See note at the end of the volume,

introduced, contrary to the received practice, all the different kinds of verse°. This novelty however did not meet with success.

The Mimi were at first only obscene or satirical farces, which were represented on the stage. Their name was afterwards transferred to little poems which describe particular adventures°. They resemble comedy by their subject, but differ from it by their want of a plot, and sometimes by their extreme licentiousness°. There are some of them however which abound in a decent and exquisite pleasantry. Among the Mimi which Euclid had collected, I found those of Xenarchus, and those of Sophron of Syracuse°. The latter were much admired by Plato, who having received them from Sicily, made the Athenians acquainted with them, and on the day of his death they were found under the pillow of his bed^{s*}.

Before the discovery of the dramatic art, continued Euclid, those poets to whom Nature had granted refined sensibility, but denied the talents requisite for the epic poem, sometimes pathetically

• Aristot. de Poet. t. ii. cap. 1, p. 653; cap. 24, p. 672.

° Voss. de Inst. Poet. lib. 2, cap. 30, p. 150.

° Plut. Sympos. lib. 7, quæst. 8, t. ii. p. 712. Diomed. de Orat. lib. 3, p. 448.

° Aristot. de Poet. cap. 1, t. ii. p. 653.

• Diog. Laert. lib. 3, § 18. Menag. ibid. p. 146. Voss. ibid. cap. 33, p. 161.

* There seems reason to conjecture that some of the poems called *Mimi* were written in the manner of the tales of La Fontaine.

described the calamities of nations, or the misfortunes of an ancient hero; and sometimes deplored the death of a relation or a friend, and by indulging assuaged their grief. Their plaintive songs, almost always accompanied by the flute, were known under the name of Elegies or Lamentations¹.

The construction of this kind of poetry is regularly irregular: I mean that verses of six and five feet succeed each other alternately². Its style should be simple; for a heart really afflicted aims not to attract our admiration. The expressions should sometimes be ardent, like the cinders which cover a devouring fire, but should not burst forth into the exclamations and imprecations of despair. Nothing more effectually moves compassion than perfect gentleness in the extremity of suffering. Would you wish for the model of an elegy equally concise and affecting, you may find it in Euripides. Andromache, brought into Greece, throws herself at the feet of the statue of Thetis, the mother of Achilles. She does not complain of that hero; but, at the remembrance of the fatal day on which she saw Hector dragged round the walls of Troy, her eyes overflow with

¹ Procl. Chrestom. ap. Phot. Biblioth. p. 984. Voss. de Instit. Poet. lib. 3, cap. 11, p. 49. Mem. de l'Acad. des Bell. Lettr. t. vi. Hist. p. 277; t. vii. Mem. p. 337.

² Horat. de Art. Poet. v. 75.

tears. She accuses Helen as the cause of all her woes; she recalls to mind the cruel persecutions of Hermione; and, after having a second time pronounced the name of her husband, pours forth her tears in still more copious streams *.

The elegy may sooth our sorrows when we are in misfortune, but it ought to inspire us with courage when we are on the point of being attacked by calamity. It then assumes a more nervous tone; and, employing the most forcible images, compels us to blush at our cowardice, and envy the tears shed at the funeral of the hero who has sacrificed his life in the service of his country.

Thus was it that Tyrtæus revived the drooping ardour of the Spartans †, and Callinus infused new vigour into the inhabitants of Ephesus ‡. Here are their elegies, and also the poem intitled Salamis, which Solon composed to engage the Athenians to retake the island of that name §.

Wearied at length with lamenting the too real calamities of humanity, the elegiac poets applied themselves to paint the gentler woes of Love^b; and many of them have thus acquired a celebrity which they have reflected on their mistresses. The charms of Nanno were sung by Mimnermus of

* Eurip. in Androm. v. 103.

† Stob. serm. 49, p. 353.

‡ Id. ibid. p. 355.

§ Plut. in Sol. t. i, p. 82.

^b Horat. de Art. Poet. v. 76.

Colophon, who is ranked among the most eminent of our poets^c; and the beautiful Battis is daily celebrated by Philetas of Cos^d, who, though yet young, has deservedly acquired a great reputation. It is said that his body is so wasted and feeble, that, to enable himself to withstand the violence of the wind, he is obliged to fasten plates of lead to his shoes^e. The inhabitants of Cos, elated with the honour his poetical fame has reflected on his country, have erected to him, under a plane tree, a statue of bronze^f.

I chanced to lay my hand on a volume intituled *The Lydian*. That work, said Euclid, is by Antimachus of Colophon, who lived in the last century^g, and who is likewise the author of the well known poem of the *Thebaid*^h. He was violently enamoured of the beautiful Chryseis, whom he followed into Lydia, of which country she was a native, and where she died in his arms. On his return home, he could find no other consolation for his affliction than to perpetuate it in his writ-

^c Chamæl. ap. Athen. lib. 13, cap. 3, p. 620. Strab. lib. 14, p. 633 et 643. Suid. in Μίμνῳ. Horat. lib. 2, epist. 2, v. 101. Propert. lib. 1, eleg. 9, v. 11. Gyrard. de Poet. Hist. Dialog. 3, p. 161.

^d Hermesian. ap. Athen. lib. 13, cap. 8, p. 598.

^e Athen. lib. 12, cap. 13, p. 552. Ælian. Var. Hist. lib. 9, cap. 14; lib. 10, cap. 6. Suid. in Φίλετας.

^f Hermesian. ibid.

^g Schol. Pind. Pyth. 4, v. 398. Schol. Apoll. Rhod. lib. 1, v. 1289; lib. 2, v. 297, &c.

^h Athen. lib. 11, p. 468, 475, et 482.

ings, and to give to this elegy the name which it bearsⁱ.

I am acquainted with the Thebaid, answered I. Though the disposition of that poem be not happy^k, and we meet with in it, from time to time, verses of Homer transcribed almost word for word^l, I nevertheless allow that the author, in many respects, merits praise. Yet the inflation^m, harshness, and I will venture to say, dryness, of the styleⁿ, make me presume that the writer did not possess sufficient elegance of mind, or sensibility of heart^o, to interest us in the death of Chryseis. But I will examine whether my conjecture be well-founded. I therefore read the poem, while Euclid shewed to Lysis the elegies of Archilochus, Simonides, Clonas, Ion^p, &c. When I had ended the perusal of it—I perceive, said I, that I was not mistaken; Antimachus has arrayed his grief in pompous ornaments. Without perceiving that he has already found consolation who seeks it in examples, he compares his woes to the sufferings of the ancient heroes of Greece^q, and prolixly de-

ⁱ Hermesian. ap. Athen. lib. 13, p. 598. Plut. de Consol. t. ii. p. 106.

^k Quintil. lib. 10, cap. 1, p. 629.

^l Porphy. ap. Euseb. Præp. Evang. lib. 10, p. 467.

^m Catull. de Cinn. et Voluf. carm. lxxxvii.

ⁿ Dionys. Halic. de Compos. Verb. t. v. p. 150. Id. de Cens. Vet. Script. cap. 2, p. 419.

^o Quintil. ibid.

^p Mem. de l'Acad. des Bell. Lettr. t. vii. p. 352.

^q Plut. de Conso. t. ii. p. 106.

scribes the painful labours of the Argonauts in their expedition^r.

Archilochus, said Lyfis, believed that he had found a more happy termination to his griefs in wine. His brother-in-law had perished at sea; and, in some verses which the poet composed on the occasion, after having expressed some regret for his death, he soon hastens to calm his grief: For in truth, says he, my tears cannot restore him to life, nor will our sports and pleasures in the least increase the rigour of his fate^s.

Euclid made us observe that the mixture of verses of six feet with those of five was formerly only used in the elegy, properly so called; but that it was afterwards employed in different kinds of poetry. While he was producing some examples^t, he received a book which he had expected a long time. This was the Iliad in elegiac verse, that is to say, to each line of Homer the writer had added a shorter verse after his fashion. The name of this author was Pigres; he was brother to the late queen of Caria—Artemisia the wife of Mausolus^u; which, however, had not prevented him from producing the most extravagant and wretched work that perhaps exists.

^r Schol. Pind. Pyth. 4, v. 398. Schol. Apoll. Rhod. lib. 1, v. 1289; lib. 3, v. 409; lib. 4, v. 259, &c.

^s Plut. de Aud. Poet. t. ii. p. 33.

^t Mem. de l'Acad. des. Bell. Lettr. t. vii. p. 383.

^u Suid. in Eryf.

Several shelves were filled with hymns to the gods, odes in honour of the victors in the various games of Greece, eclogues, songs, and a number of fugitive pieces.

The eclogue, said Euclid, paints the pleasures of the pastoral life, and exhibits to us shepherds seated on the turf, on the banks of a stream, on the brow of a hill, or beneath the shade of an ancient tree, who sometimes tune their pipes to the murmurs of the waters or the zephyrs; and sometimes sing their loves, their innocent disputes, their flocks, and the enchanting objects by which they are surrounded.

This kind of poetry has not made any progress among us. We must seek for its origin in Sicily^{*}. There, at least as we have heard, between mountains crowned with lofty oaks, a valley extends in which Nature has lavished her treasures; and where, in the midst of a laurel grove, was born the shepherd Daphnis, on whom the gods emulously bestowed their favours. The Nymphs nursed him in his infancy; he received from Venus grace and beauty, and from Mercury persuasive eloquence; Pan directed his fingers on the flute with seven pipes; and the Muses modulated the accents of his harmonious voice. Soon collecting around him the shepherds of the district, he taught

^{*} Diod. Sic. lib. 4, p. 283.

[†] Id. *ibid.*

them to know and prize the happiness of the pastoral life. The reeds were converted into instruments of music. The echoes, animated by their sound, repeated on every side the accents of tranquil and durable happiness. Daphnis did not long enjoy the benefits of which he had been the author; he died in the prime of his years, the victim of love^a; but even unto our time^a his pupils have never ceased to celebrate his name, and to deplore the woes which terminated his life^b. The pastoral poem, of which it is said he first conceived the idea, was afterwards brought to perfection by two Sicilian poets, Stesichorus of Himera, and Diomus of Syracuse^c.

I can easily imagine, said Lyfis, that this species of poem must present us with pleasing landscapes; but surely the ignoble figures which are introduced in them must strangely detract from their beauty. In what manner can we be interested by rude shepherds, occupied in their mean employments? There was a time, answered Euclid, when the care of flocks was not confided to slaves, but the owners took this employment on themselves, because no other riches were then known. This fact is attested by tradition, which teaches us that men

^a Voss. de Inst. Poet. lib. 3, cap. 8. Mem. de l'Acad. des Bell. Lettr. t. v. Hist. p. 85; t. vi. Mem. p. 459.

^b Diod. Sic. lib. 4, p. 283.

^c Ælian. Var. Hist. lib. 10, cap. 18. Theocr. Idyl. 1.

^d Ælian. ibid. Athen. lib. 14, cap. 3. p. 619.

were shepherds before they were husbandmen: it is also proved by the descriptions of the poets; who, notwithstanding the licences in which they may indulge, have often preserved to us a faithful transcript of ancient manners^d. The shepherd Endymion was beloved by Diana; Paris watched on Mount Ida the flocks of his father Priam, king of Troy; and Apollo kept those of king Admetus.

A poet may therefore, without offending against the rules of propriety, carry us back to remote ages, and conduct us into those retreats where such individuals as had received from their fathers a fortune proportionate to their wants, passed their peaceful days in harmless sports; and protracted, if I may so speak, their infancy to the end of their lives.

He may bestow on his characters an emulation that shall give activity to their minds. They shall feel more than they shall think. Their language shall be always simple, natural, figurative, and more or less elevated according to the difference of conditions, which in the pastoral life was governed by the nature of possessions; in the first class of which were placed cows, and next to these sheep, goats, and hogs^e. But as the poet ought only to attribute to his shepherds mild passions and slight vices, he can only present us with a small

^d Plat. de Leg. t. ii. p. 682.

^e Mem. de l'Acad. des Bell. Lettr. t. iv. p. 534.

number of scenes ; and the spectators will become disgusted with a uniformity equally fatiguing with a sea continually calm, and a sky constantly serene. From the want of motion and variety, the eclogue can never be so pleasing to our taste as that poetry in which the heart displays itself in the moment of pleasure or of pain. I mean to speak of songs, with the different kinds of which you are acquainted. I have divided them into two classes. The first contains the songs of the table^f, and the other those which are peculiar to certain professions and occupations ; such as the songs of reapers, vintagers, millers, workers in wool, weavers, nurses, &c.^g

The intoxication of wine, love, joy, or patriotism, characterize the former. They require a peculiar talent, which renders precepts unnecessary to those who have received it from Nature, and to those who have not they would be useless. Pindar has composed drinking songs^h ; but those of Anacreon and Alcæus will always be sung. In the second class of songs, the recital of labours is softened by the recollection of certain circumstances, or the intimation of the advantages which they procure. I once heard a foldier, when half intoxicated, sing a military song, of which I rather

^f Mem. de l'Acad. des Bell. Lettr. t. ix. p. 320.

^g Ibid. p. 347.

^h Athen. lib. 10, cap. 7, p. 427. Suid. in Πίνδ.

remember the sense than the words:—"A spear, a sword, and a buckler compose all my treasure; yet I possess fields, harvests, and wine. I have seen men prostrate at my feet, who called me their sovereign and their master, for they had no spear, sword, nor bucklerⁱ."

What a progress may we not expect poetry to make in a country in which Nature, and the institutions of each city and state, incessantly incite lively and brilliant imaginations to display their powers with profusion! For it is not only to those poets who have been successful in the *opopœia* and the dramatic art that the Greeks have erected statues, and rendered the still more valuable homage of rational esteem; illustrious honours are reserved for those who have excelled in any of the different kinds of lyric poetry. There is not a city which in the course of the year does not celebrate a number of festivals in honour of the gods; nor any festival which is not solemnized with new hymns, sung in the presence of all the inhabitants, and by choruses of youths taken from the principal families. What a motive for emulation is here offered to the poet! and how distinguished is the honour he receives, when, by celebrating the victories of the *athletæ*, he himself merits the gratitude of their country! Let us transport him to a more il-

ⁱ Athen. lib. 15, cap. 15. p. 695,

lustrious theatre, and imagine him appointed to conclude by his songs the festivals of Olympia, or the other great solemnities of Greece. What must he feel when twenty or thirty thousand spectators, enchanted with his harmonious numbers, rend the skies with shouts of admiration and joy! No! the greatest potentate on earth could never bestow on genius a reward of such inestimable value.

Hence arises that distinction which, among us, the poets who contribute to the embellishment of our festivals enjoy, especially when they preserve in their compositions the peculiar character of the divinity whom they celebrate. For, relatively to its object, each species of song or hymn should be distinguished by a particular style and kind of music: if it is addressed to the sovereign of the gods, it should be grave and majestic; if to the muses, it should be expressed in the softest and most harmonious sounds. The ancients punctually observed this just proportion; but the moderns, who believe themselves to be wiser than their ancestors, because in some things they have attained to a little more knowledge, have not been ashamed to neglect it*.—I have remarked, subjoined I, this conformity in your most trivial customs, when they may be traced back to a certain antiquity;

* Plat. de Leg. lib. 3, t. ii. p. 700. Plat. de Mus. t. ii. p. 1433. Lettr. sur la Musique, par M. l'Abbé Arnaud, p. 16.

and I have admired your first legislators, who early perceived that it was better to enchain your liberty by forms than by restraint. I have even observed, in studying the origin of nations, that the empire of customs and rites has every where preceded that of laws. Customs are like guides who lead us by the hand through paths which are frequently trodden; while the laws are like those maps in which the roads are marked out by a single stroke, without any regard to their windings.

I shall not read to you, resumed Euclid, the tiresome list of all the authors who have succeeded in lyric poetry; but I will name to you the principal. These are Stesichorus, Ibycus, Alcæus, Alcman, Simonides, Bacchylides, Anacreon, and Pindar. Several of the female sex have also cultivated a species of writing so susceptible of graces; and among these are distinguished Sappho, Erinna, Telephilla, Praxilla, Myrtis, and Corinna¹.

Before I proceed any farther, I ought to speak to you of a kind of poem in which that enthusiasm of which we have spoken is frequently displayed: I mean hymns in honour of Bacchus, known by the name of Dithyrambics. Both the writer and singer of them should be under the influence of a kind of delirium^m; for they are appropriated to

¹ Voss. de Inst. Poet. lib. 3, cap. 15, p. 80.

^m Plat. in Ion. t. i. p. 534. Id. de Leg. lib. 3, t. ii. p. 700.

direct certain animated and violent dances which are most frequently performed in a round ^a.

This species of poem is easily known by peculiar properties which distinguish it from every other ^o. To portray at once the qualities and relations of an object, it is frequently permitted to combine several words into one; which licence sometimes gives birth to words of such length and intricacy as to fatigue the ear, but so sonorous as to agitate the imagination ^p. Metaphors, which seem to have no relation, succeed without following each other. The author, who proceeds only by impetuous starts, discerns, but neglects to mark, the connection of his ideas. Sometimes he departs from every rule of art; and sometimes employs the different measures of verse, and the various kinds of modulation ^q.

Whilst, under favour of these licences, the man of genius displays to our eyes the immense riches of poetry, his feeble imitators discover to us its empty ostentation. Without animation and without interest, and becoming obscure while they labour to appear profound, they diffuse over common ideas colours that are still more common.

^a Procl. Chrestom. ap. Phot. Bibl. p. 985. Pind. in Olymp. 13, v. 25. Schol. Aristoph. in. Av. v. 1403.

^o Schmidt. de Dithyr. ad calc. edit. Pind. p. 251. Mem. de l'Acad. des Bell. Lettr. t. x. p. 307.

^p Aristoph. in Pac. v. 831. Schol. ibid. Aristot. Rhet. lib. 3, cap. 3, t. ii. p. 587, E. Suid. in *Διθύρις*, et in *Ἑνδιαρίδι*.

^q Dionys. Halic. de Compos. Verbor. § 19, t. v. p. 131.

The greater part, from the beginning of their pieces, seek to dazzle us by the magnificence of images drawn from meteors and the celestial phenomena^r. Hence that pleasantry of Aristophanes, who in one of his comedies introduces a man whom he supposes to have lately come down from the heavens. He is asked what he saw there; to which question he replies: "Two or three dithyrambic poets running about among the winds and clouds, to collect vapours and whirlwinds of which to make their prologues^s." He elsewhere compares the expressions of these poets to air bubbles, which when they are pierced burst with a loud crack^t.

Here also we see the power of certain conventions. The same poet who, when he celebrates Apollo, soothes his mind to tranquil harmony, agitates his soul with violence when he prepares to sing the praises of Bacchus; and if his imagination be slow to imbibe the poetic flame, he adds to it new heat by the immoderate use of wine^u. Struck with this liquor^{*} as with a thunder-bolt, said Archilochus, I triumphantly begin my career^x.

^r Snid. in *Διθύρ.*

^s Aristoph. in *Av.* v. 1383. Schol. *ibid.*. Id. in *Pac.* v. 829. Schol. *ibid.*. Flor. Christian. *ibid.* v. 177.

^t Aristoph. in *Ran.* v. 251. Schol. *ibid.*. Voss. de *Infinit.* Poet. lib. 3, cap. 16, p. 88.

^u Philoch. et Epicharm. ap. Athen. lib. 14, cap. 6, p. 628.

^{*} The text says, "thunderstruck with wine."

^x Archil. ap. Athen. lib. 14, cap. 6, p. 628.

Euclid had collected the dithyrambics of the latter poet^y, and those of Arion^z, Lafus^a, Pindar^b, Melanippides^c, Philoxenus^d, Timotheus, Telestes, Polyides^e, Ion^f, and many others, the greater number of whom have lived in our time. For this kind of poetry, which tends to the sublime, has a peculiar charm for poets whose abilities do not exceed mediocrity; and as every individual now endeavours to raise himself above his actual condition in life, every author, in like manner, wishes to elevate his style above his real powers.

I afterwards saw a collection of impromptus^g, enigmas, acrostics, and all sorts of *griphi*^h *. In some of the last pages I observed the figures of an egg, an altar, a two-edged ax, and the wings of love. On examining them more closely, I perceived they were pieces of poetry, composed of verses of such different lengths as to pourtray these

^y Athen. lib. 14, cap. 6, p. 628.

^z Herodot. lib. 1, cap. 23. Suid. in *Ἀρίων*.

^a Clem. Alex. Strom. lib. 1, p. 365. *Ælian. Hist. Animal. lib. 7, cap. 47.*

^b Strab. lib. 9, p. 404. Dionys. Halic. de Compos. Verb. p. 152. Suid. in *Πίνδα*.

^c Xenoph. Memor. lib. 1, p. 725.

^d Dionys. Halic. *ibid.* p. 132. Suid. in *Φιλόξεν*.

^e Diod. Sic. lib. 14, p. 273.

^f Aristoph. in Pac. v. 835. Schol. *ibid.*

^g Simon. ap. Athen. lib. 3, cap. 35, p. 125.

^h Call. ap. Athen. lib. 10, cap. 20, p. 453. Thef. Epist. Lacrozian. t. iii. p. 257.

* A kind of riddles (*logogriphes*). See note at the end of the volume.

various objects. In the egg, for example, the two first verses were of three syllables each, and the following continually lengthened till they came to a certain measure; from which they decreased in the same proportion, till they ended, as they had begun, in two verses of three syllables¹. Simmias of Rhodes had enriched literature with these productions equally puerile and laborious.

Lyfis, who was passionately enamoured of poetry, was constantly in fear lest it should be classed among the number of frivolous amusements; and having perceived that Euclid had more than once declared that a poet ought not to flatter himself that he shall be able to obtain success when he possesses not the talents requisite to please, he exclaimed, in a moment of impatience—It is poetry which has civilized mankind, which instructed my childhood, which tempers the severity of precepts, which renders virtue more amiable by bestowing on her new graces, which elevates my soul in the epic poem, inspires me with tenderness at the theatre, fills me with a holy awe in our sacred ceremonies, invites to joy during our repasts, and animates my courage in presence of the enemy; and, even though the fictions of poetry should be confined to calming the unquiet activity of our imagination, must not that be a real good which pro-

¹ Salmaf. ad Dofiad. aras; Simmiaz ovum, &c. p. 183.

cures us some innocent pleasures amid the multitude of evils of which I incessantly hear so many complaints?

Euclid smiled at this sudden transport; and, still more to excite it, replied—I know that Plato superintended a part of your education: can you have forgotten that he considered poetical fictions as false and dangerous pictures, which, by degrading the gods and heroes, only present phantoms of virtue to our imitation^{*}?

If it were possible that I should forget Plato, replied Lysis, his writings would soon again recal him to my memory; but I must confess that I sometimes believe I am convinced by the strength of his reasoning, when I am only captivated by the charms of his poetical style. At other times, when I see him employing against imagination the weapons which he has borrowed from it, I am tempted to accuse him of ingratitude and perfidy. Do not you believe, said he to me, that the first and principal object of the poets is to instruct us in our duties by the allurements of pleasure? I answered—Since I have lived among enlightened men, and studied the conduct of those who aspire to celebrity, I only examine what is the secondary motive of their actions, for the first is almost always either interest or vanity. But, without en-

^{*} Plat. de Rep. lib. 3, t. ii. p. 387, &c. Id. *ibid.* lib. 10, p. 599, &c.

tering into these discussions, I will tell you simply what I think :—Poets wish to please¹, and poetry may be useful.

¹ Aristot. de Poet. cap. 9, t. ii. p. 659; cap. 14, p. 662, D. Voff. de Art. Poet. Nat. cap. 8, p. 42.

CHAP. LXXXI.

Continuation of the Library.—Morals.

THE science of Morals, said Euclid, was formerly only a series of maxims. Pythagoras and his first disciples, ever attentive to ascend to the causes of things, founded morality on principles too much elevated above vulgar minds^m: it then became a science; and man was known, at least as much as it was possible for him to be; but he was so no longer, when the sophists extended their doubts over the truths of greatest utility. Socrates, persuaded that we were created rather to act than to think, attached himself less to theory than practise. He rejected abstracted notions; and, under this point of view, it may be said that he caused philosophy to descend to earthⁿ. His disciples explained his doctrine; and introduced into it ideas so sublime, that they caused morality again to ascend to heaven. The school of Pythagoras judged it proper sometimes to lay aside its mysterious language, to instruct us con-

^m Aristot. Magn. Moral. lib. 1, cap. 1, t. ii. p. 145.

ⁿ Cicero. Tuscul. cap. 4, t. ii. p. 362.

cerning our passions and other duties. This was done with success by Theages, Metopus, and Archytus^o.

I found different treatises by these authors placed before the books which Aristotle has written on manners. When speaking of the education of the Athenians, I have endeavoured to explain the doctrine of the latter, which is perfectly similar to that of the former. I shall now proceed to give some observations which Euclid had derived from the various works which he had collected.

The word *virtue* originally only signified strength and vigour of body^p: in which sense Homer has said the *virtue* of a horse^q, and we still say the *virtue* of a piece of ground^r.

In process of time this word was employed to denote whatever is most valuable in an object. It is at present used to signify the qualities of the mind, and more frequently those of the heart^s.

Man in solitude can have only two sentiments, desire and fear; and all his motions must be reducible to pursuit or flight^t. In society these two sentiments may be exercised on a great number of objects, and divided into several species; and hence

^o Stob. Passim.

^p Homer. Iliad. lib. 15, v. 642.

^q Id. ibid. lib. 23, v. 374.

^r Thucyd. lib. 1, cap. 2.

^s Aristot. Eudem. lib. 2, cap. 1, t. ii. p. 202.

^t Id. de Anima, lib. 3, cap. 10, t. i. p. 657, D.

arise ambition, hatred, and the other emotions by which the human mind is agitated. But though Nature originally bestowed on man desire and fear only for his own preservation, it is now required of him that all his passions should concur to the preservation of others as well as of himself; and when, under the guidance of sound reason, they produce this happy effect, they become virtues.

Of these, four principal ones are distinguished—fortitude, justice, prudence, and temperance*. This division, with which every person is acquainted, argues great knowledge and discernment in those by whom it was first made. The two former, more esteemed because they are of more general utility, tend to the maintenance of society; fortitude during war, and justice during peace*. The two others tend to our particular utility. In a climate in which the imagination is so lively, and the passions are so ardent, prudence ought to be esteemed the first quality of the mind, and temperance the first of the heart.

Lyfis now asked whether the philosophers were divided on certain points in morals. Sometimes, replied Euclid; the following examples:

It is established as a principle, that an action, to be virtuous or vicious, must be voluntary: it has

* Archyt. ap. Stob. serm. 1, p. 14.. Plat. de Leg. lib. 12, t. ii. p. 964, B.

* Aristot. Rhet. lib. 1, cap. 9, t. ii p. 531, A.

therefore since been made a question how far we act without constraint. Some authors excuse the crimes occasioned by love and anger; because, according to them, these passions are stronger than we are¹. They might cite in favour of their opinion the extraordinary decision pronounced in one of our courts of justice:—A son who had struck his father was brought to trial, and alleged in his defence that his father had struck his grandfather. The judges, persuaded that the violence of disposition must be hereditary, acquitted the criminal². But other more enlightened philosophers inveigh against such decisions. No passion, say they, has power to hurry us away in despite of ourselves; every force by which we are constrained is exterior and foreign to us³.

Is it permitted us to take vengeance on our enemies? Beyond a doubt, reply some; for it is conformable to justice to repulse outrage by outrage⁴. Yet pure virtue finds more magnanimity in forgiving and forgetting injuries. She has dictated these maxims, which we find in many authors: Speak not evil of your enemies⁵; far from endeavouring to harm them, seek to convert their hatred

¹ Aristot. Eudem. lib. 2, cap. 8, t. ii. p. 212, D.

² Id. Magn. Mor. lib. 2, cap. 6, t. ii. p. 178, A.

³ Id. de Mor. lib. 3, cap. 3, t. ii. p. 30; cap. 7, p. 33. Id. Magn. Moral. lib. 1, cap. 15, t. ii. p. 156.

⁴ Id. Rhet. lib. 1, cap. 9, t. ii. p. 531, E.

⁵ Pittac. ap. Diog. Laert. lib. 1, § 78.

into friendship^d. "I wish to revenge myself," said some one to Diogenes; "tell me by what means I may best effect my purpose."—"By becoming more virtuous," answered the philosopher^e.

Socrates converted this advice into a rigorous precept. From the utmost elevation to which human wisdom can attain, he proclaimed to mankind: "It is not permitted to you to render evil for evil^f."

Certain nations have allowed suicide^g; but Pythagoras and Socrates, whose authority is superior to that of these nations, maintain that no person has a right to desert the post which the gods have assigned to him in life^h.

The inhabitants of commercial cities derive a profit from the loan of their money; but, in the plan of a republic founded on virtue, Plato has ordained that money should be lent without requiring any interestⁱ.

In every age praises have been bestowed on probity, purity of manners, and beneficence; and in every age, murder, adultery, perjury, and every kind of vice, have been condemned. The most

^d Cleobul. ap. eund. lib. 1, § 91. Plut. Apophth. Lacon. t. ii. p. 218, A. Themist. Orat. 7, p. 95.

^e Plut. de Aud. Poet. t. ii. p. 21, E.

^f Plat. in Crit. t. i. p. 49.

^g Strab. lib. 10, p. 486. Ælian. Var. Hist. lib. 3, cap. 37, c. talii.

^h Plat. in Phædon. t. i. p. 62. Cicer. de Senect. cap. 20, t. iii. p. 318.

ⁱ Plat. de Leg. lib. 5, t. ii. p. 742.

corrupted,

corrupted writers are compelled to teach a sound morality, and the most daring to deny the consequences which are drawn from their principles; not one of them would have the effrontery to maintain that it is better to commit than to suffer an injustice^{*}.

That our duties are traced out in our laws and by our authors, will not excite your surprise; but when you study the spirit of our institutions, you will not be able to withhold your admiration. The festivals, spectacles, and arts, had originally, among us, a moral object, of which it will be easy to follow the traces. Customs which appear indifferent sometimes afford an instructive lesson. The temples of the Graces are erected in places where they may be visible to every eye, because gratitude cannot be too conspicuous¹. Even in the mechanism of our language, the lights of instinct or of reason have introduced some precious truths. Among those ancient forms of polite expression which we place at the beginning of a letter, and which we employ on other occasions, there is one that merits attention. Instead of saying *I salute you*; I say only, *Do good*^m; which is to wish you the greatest possible happiness. The same word^{*} is applied to the man who is

^{*} Aristot. Topic. lib. 8, cap. 9, t. i. p. 275.

¹ Id. de Mor. lib. 5, cap. 8, t. ii. p. 64, D.

^m Id. Magn. Moral. lib. 1, cap. 4, t. ii. p. 149.

^{*} *Agēros*, which may be translated *excellent*.

distinguished either for valour or virtue, because courage is as necessary to the latter as the former. Do we wish to convey the idea of a man perfectly virtuous; we attribute to him beauty and goodness^a; that is to say, the two qualities which most attract admiration and confidence.

Before I conclude this article, it will be proper to speak to you of a species of composition on which, within these few years, our writers have exercised their abilities; I mean the description of characters^o. Observe, for example, in what colours Aristotle has portrayed greatness of mind^p.

“We call him magnanimous, whose mind, naturally elevated, is neither dazzled by prosperity nor depressed by adversity^q.

“Among all eternal goods, he only sets a value on that respect which is acquired and bestowed by honour. The most important distinctions merit not to excite his transports, because they are his due. He would renounce them sooner than receive them on trivial occasions, or from persons whom he despises^r.

“As he is unacquainted with fear, his hatred, his friendship, and all his words and actions, are

^a Aristot. Magn. Mor. lib. 2, cap. 9, t. ii. p. 186, A.

^o Καλὸς καὶ ἀγαθός, fair and good.

^o Aristot. Theophr. &c. &c.

^p Aristot. de Mor. lib. 4, cap. 7, t. ii. p. 49. Id. Eudem. lib. 3, cap. 5, t. ii. p. 223.

^q Id. de Mor. lib. 4, cap. 7, t. ii. p. 50.

^r Id. ibid. Id. Magn. Moral. lib. 1, cap. 26, t. ii. p. 162.

undisguised : but his hatred is not lasting ; and as he is convinced that the injury intended him can do him no harm, he frequently disregards, and at length forgets it^{*}.

“ He loves to perform actions which may be transmitted to posterity ; but he never speaks of himself, because he loves not praise. He is more desirous to render than to receive services, and even in his least actions a character of grandeur is discernible : if he makes acquisitions, or if he wishes to gratify the tastes of individuals, he is more attentive to beauty than utility[†].”

I here interrupted Euclid : Add, said I, that, when charged with the superintendence of the interests of a great state, he displays in his enterprizes and his treaties all the elevation of his mind ; that, to maintain the honour of his nation, far from having recourse to low and contemptible means, he employs only firmness, frankness, and superiority of genius ; and you will have sketched the portrait of that Arsames with whom I passed in Persia such happy days, and who, among all the virtuous inhabitants of that extensive empire, was the only one who was not afflicted at his disgrace.

I spoke to Euclid of another portrait, which was shewn me in Persia, and of which I only recollected the following features.

^{*} Aristot. de Mor. lib. 4, cap. 8, p. 51.

Id. ibid.

I dedicate to the consort of Arsames that homage which truth owes to virtue. To describe her wit, it would be necessary to possess as much as herself; but to portray her heart her wit would not suffice; a soul of equal virtue and benevolence would be requisite.

Phedime instantaneously discerns the differences and relations of an object, and is able to express them by a single word. She sometimes seems to recollect what she has never learned. From a few ideas she would be able to give the history of the wanderings of the mind; but she would be unable, even from a multiplicity of examples, to give that of the wanderings of the heart: her own is too pure and simple ever to conceive them.

She might without blushing contemplate the entire series of her thoughts and actions during her whole life. Her example proves that the virtues in uniting make but one; and it also proves that such virtue is the surest means of acquiring general esteem without exciting envy.

To that intrepid fortitude which gives energy of character she adds a beneficence equally active and inexhaustible; her soul, ever in action, seems only to exist for the happiness of others.

She has only one ambition: that of giving pleasure to her husband. If in her youth any one had extolled the beauties of her person, and those

good qualities of which I have endeavoured to convey a feeble idea, she would have felt a less lively satisfaction than if he had spoken to her of Arfames.

CHAP. LXXXII.

*New Enterprizes of Philip. Battle of Chæroneæ.
Portrait of Alexander.*

GREECE had attained to the summit of her glory, and was to descend to that point of humiliation fixed by the destiny which incessantly agitates the balance of empires. This decline, which had long been apparent, was extremely sensible during my stay in Persia, and excessively rapid some years after. I shall hasten to the catastrophe of this great revolution, abridging the narrative of facts, and sometimes only making extracts from the journal of my travels.

IN THE ARCHONSHIP OF NICOMACHUS,

The 4th year of the 109th Olympiad.

(From the 30th of June of the year 341 to the 19th of July of the year 340 before Christ.)

PHILIP had again formed the design of seizing on the island of Eubœa by his intrigues, and on the city of Megara by the arms of the

Bœotians, his allies. In possession of these two important posts, he must soon have become master of the city of Athens. Phocion had made a second expedition into Eubœa, and driven out the tyrants set up by Philip. He afterward marched to the succour of the Megareans, defeated the project of the Bœotians, and freed the city from danger ^u.

If Philip should conquer the Grecian cities which are on the frontiers of his dominions, on the side of the Hellespont and the Propontis, he would have in his power the trade for corn which the Athenians carry on in the Pontus Euxinus, and which is absolutely necessary to their subsistence ^x. With this view he attacked the strong town of Perinthus. The besieged made a resistance deserving the highest eulogiums. They expected succours from the king of Persia, and have received some from the Byzantines ^y. Philip, highly irritated against the latter, has raised the siege of Perinthus, and sat down under the walls of Byzantium, the inhabitants of which have immediately sent off deputies to Athens. They have obtained ships and soldiers commanded by Chares ^z.

^u Diod. Sic. lib. 16, p. 446. Plut. in Phoc. t. i. p. 748.

^x Demosth. de Coron. p. 487.

^y Diod. Sic. ibid.

^z Id. lib. 16, p. 468.

IN THE ARCHONSHIP OF THEOPHRASTUS,

The 1st year of the 110th Olympiad.

(From the 19th of July of the year 340 to the 8th of July of the year 339 before Christ.)

GREECE has produced in my time several great men who do her honour, and especially three of whom she may be proud: Epaminondas, Timoleon, and Phocion. I had but a glimpse of the two first, but I was intimately acquainted with the latter. I frequently visited him in the small house in which he resided, in the quarter of Melite^a. I ever found him different from other men, but always resembling himself. When I felt my mind dejected at the sight of the various follies and crimes which degrade humanity, I went to seek relief for a moment in his conversation and I returned more tranquil and more virtuous.

The 13th of Antbesterion. I yesterday was present at the representation of a new tragedy^b, which was suddenly interrupted. The performer who acted the part of the queen, refused to appear, unless attended by a more numerous retinue. When the spectators began to express their impatience, the manager, Melanthius, pushed the performer on the middle of the stage, exclaiming: "You require me to give you more attendants, and yet

^a Plut. in Phoc. t. i. p. 750.

^b Mem. de l'Acad. des Bell. Lettr. t. xxxix. p. 176 et 183.

the wife of Phocion has only one when she appears in the streets of Athens^c." These words, which were heard by the whole audience, were received with such loud bursts of applause, that, without waiting for the conclusion of the piece, I made all possible haste to the house of Phocion; where I found him drawing water from a well, and his wife kneading dough to make bread for the family^d. At this sight I felt the liveliest emotion, and related with still more warmth what had just passed at the theatre. They heard me with indifference, as indeed I might have expected they would. Phocion paid but little regard to the praises of the Athenians, and his wife enjoyed greater pleasure in recollecting the noble actions of her husband, than in hearing the just applauses bestowed on them by his countrymen^e.

He was disgusted with the inconstancy of the people, and still more filled with indignation at the meanness of the public orators. While he was speaking to me on the greediness of the one and the vanity of the others, Demosthenes came in, and they entered into a conversation on the state of Greece at that time. Demosthenes wished to declare war against Philip, and Phocion to preserve peace.

^c Plut. in Phoc. t. i. p. 750.

^d Id. *ibid.* p. 749.

^e Id. *ibid.* p. 750. Id. de Mus. t. ii. p. 1131.

The latter was persuaded that the loss of a battle must be followed by the conquest of Athens; that a victory would protract a war which the Athenians were too corrupted to be any longer in a condition to maintain; that far from irritating Philip, and furnishing him with a pretext to enter Attica, sound policy required that they should wait till he should exhaust his strength in distant expeditions, and suffer him to continue to expose a life, the termination of which would be the salvation of the republic.

Demosthenes could not consent to lay down the brilliant part he had acted. Since the last peace, two men of different genius, but equal obstinacy, had entered into a contest which attracted the eyes of all Greece. On the one side was seen a sovereign, ambitious to extend his dominion over all nations, subjugating some by his emissaries; himself, though covered with scars, incessantly braving new dangers, and ready to surrender to Fortune whatever part of his body she should choose, provided he might be permitted to live in glory with the remainder^f: and on the other, a private individual, laboriously struggling against the indolence of the Athenians, the blindness of their allies, the jealousy of their orators; opposing vigilance to

^f Demosth. de Cor. p. 483, C.

craft, eloquence to armies; making his voice resound through all Greece, and incessantly warning all its states assiduously to watch every motion of the king of Macedon^z; sending on all sides ambassadors, troops, and fleets, to oppose his enterprises; and succeeding so far as to make himself feared by the most formidable of conquerors^h.

But the ambition of Demosthenes, which did not escape Phocion, was artfully concealed under the motives that he alleged ought to induce the Athenians to take arms: motives which I have more than once explained, and which these two orators discussed a-new in the conference at which I was present. They both spoke with great vehemence: Demosthenes always with respect, and Phocion sometimes with asperity. As they were unable to agree, the former said, as he was going away: "The Athenians in some fit of frenzy will put you to death." "And you," replied the latter, "should they recover their sensesⁱ."

The 16th of Anthesterion^{*}. This day four deputies have been named for the assembly of the Amphictyons, which is to be held in the ensuing spring at Delphi^k.

The †. A general assembly has been

^z Demosth. de Cor. p. 480.

^h Lucian. in Demosth. Encom. cap. 37, t. iii. p. 518.

ⁱ Plut. in Phoc. t. i. p. 745, E.

^{*} The 26th of February of the year 339 before Christ.

^k Æschin. in Ctes. p. 446. Demosth. de Cor. p. 498.

† About the same time.

held here. The Athenians, in the midst of their alarm at the siege of Byzantium, have received a letter from Philip; in which he accuses them of having violated several articles of the treaty of peace and alliance which they signed seven years ago¹. Demosthenes has made an harangue, and by his advice, which has been ineffectually combated by Phocion, the people have voted to break the column on which this treaty was inscribed, to equip ships, and make preparations for war^m.

Some days before, information was received that the people of Byzantium would rather choose to have no succours sent them by the Athenians, than to admit within their walls troops commanded by a general so detested as Charesⁿ. The people have therefore appointed Phocion to take his place.

The 30th of Elaphebolion. In the last assembly of the Amphietyons, a citizen of Amphissa, the capital of the Ozolian Locrians, situated at the distance of sixty stadia from Delphi, uttered the most violent invectives against the Athenians, and proposed to condemn them to a fine of fifty talents*, for having formerly hung up in the temple some gilt bucklers, as monuments of their victories

¹ Liter. Phil. in Oper. Demosth. p. 114. Dionys. Halic. Epist. ad Amm. t. vi. p. 740.

^m Demosth. Orat. ad Phil. Epist. p. 117. Philoch. ap. Dionys. Halic. t. vi. p. 741.

ⁿ Plut. in Phoc. t. i. p. 747.

* 270,000 livres (11, 250 l.)

over the Medes and Thebans°. Æschines, wishing to divert this accusation, represented that the inhabitants of Amphissa, having seized on the port of Cirrha and the neighbouring lands, a country originally consecrated to the temple, had incurred the punishment decreed against sacrilege. The next day, the deputies of the league, followed by a great number of Delphians, descended into the plain, burnt the houses, and in part filled up the port. The people of Amphissa ran to arms, and pursued the aggressors to the gates of Delphi.

The Amphietyons, filled with indignation, meditate a signal vengeance. Sentence will be pronounced in the council of Thermopylæ, which usually meets in autumn, but which this year will be held more early².

This war was unexpected. Philip is suspected of having excited it, and some accuse Æschines of having acted in concert with that prince³.

The Phocion encamped under the walls of Byzantium. As the integrity and virtue of that general is universally known, the magistrates of the city introduced his troops into the place. Their courage and discipline inspired the inhabitants with new confidence, and compelled Philip to raise the siege. To cover the shame of his retreat, he al-

• Æschin. in Ctes. p. 446. Pausan. lib. 10, cap. 19, p. 843.

² Æschin. in Ctes. p. 447.

³ Demosth. de Coron. p. 497, E.

leged that his honour obliged him to revenge an insult which he had received from a tribe of the Scythians. But before he went, he was careful to renew the peace with the Athenians^r, who immediately forgot the decrees they had passed and the preparations they had made against him.

The Two decrees have been read in the general assembly, one passed by the Byzantines, and the other by some cities of the Hellespont. The purport of the former is, that, in gratitude for the succours which the people of Byzantium and Perinthus have received from the Athenians, they grant to them the freedom of their cities, permission to contract alliances and acquire lands and houses in them, the right of precedence at the public spectacles, and many other privileges. Three statues of sixteen cubits * each in height, are to be erected at the Bosphorus, representing the people of Athens crowned by those of Byzantium and Perinthus^s. In the second decree it is said that four cities of the Thracian Chersonnesus, having been protected against Philip by the generosity of the Athenians, have resolved to present them with a crown of the value of sixty talents †, and to erect two altars, one to Gratitude, and the other to the people of Athens^t.

^r Diod. Sic. lib. 16, p. 468.

* 22 feet 8 inches, Fr. (23 feet 9 inches, Eng.)

^s Demosth. de Coron. p. 487.

† 324,000 livres (13,500l.) This sum is so great that I suspect the text is corrupted in this place.

^t Demosth. de Coron. p. 488.

IN THE ARCHONSHIP OF LYSIMACHIDES.

The 2d year of the 110th Olympiad.

(From the 8th of July of the year 339 to the 28th of June of the year 338 before Christ.)

THE *. In the assembly held at Thermopylæ, the Amphictyons have decreed that troops shall immediately march against the people of Amphissa, and have appointed Cottyphus general of the league. The Athenians and Thebans, who disapprove of this war, have not sent deputies to the assembly: Philip is still in Scythia, and will not soon return[†]; but it is presumed that even from those distant regions he has directed all the operations of the council.

The unhappy inhabitants of Amphissa, vanquished in a first battle[†], had submitted to humiliating conditions; far however from fulfilling them, they have, in a second battle, repulsed the army of the league, and even wounded the general. This happened a short time before the last meeting of the Amphictyons, which was held at Delphi. Some Thessalians in the pay of Philip have intrigued with such success[‡], that he is appointed by the council to revenge the outrages

* About the month of August of the year 339 before Christ.

‡ Æschin. in Ctes. p. 448.

† In the spring of the year 338 before Christ.

‡ Demosth. de Cor. p. 498.

committed on the temple of Delphi⁷. By the first sacred war he obtained a seat in the assembly of the Amphictyons, and this will place him permanently at the head of a confederation which may not be resisted without incurring the guilt of impiety. The Thebans can no longer dispute with him the pass of Thermopylæ. They nevertheless begin to penetrate his views; and, as he distrusts their intentions, he has commanded the states of Peloponnesus which make a part of the Amphictyonic body, to assemble in the month of Boedromion*, with arms and provisions for forty days⁸.

Discontent is general throughout Greece. Sparta observes a profound silence. The Athenians are undetermined and fearful. In one of the assemblies of the latter it was proposed to consult the Pythia. "*See Philippizes*," exclaimed Demosthenes⁹; and the proposition fell to the ground.

In another assembly it was said that the priestess, when interrogated, had answered, that all the Athenians were of the same opinion except one. The partisans of Philip had suggested this oracle to render Demosthenes odious to the people; but he

⁷ Demosth. de Cor. p. 499.

⁸ This month began on the 26th of August of the year 338 before Christ.

⁹ Demosth. de Cor. p. 499.

¹⁰ Æschin. in Ctes. p. 499. Plut. in Demosth. t. i. p. 854.

diverted the blow, by applying it to Æschines. To end these puerile debates, Phocion said to them: "I am the man you seek, for I approve of nothing that you do^b."

The 25th of Elaphebolion *. The danger becomes every day more imminent, and the fears of the people increase in proportion. Those Athenians who last year resolved to break the treaty of peace which they had made with Philip, have sent ambassadors to him^c, to engage him to observe this treaty, at least till the month Thargelion †.

The 1st of Munychion ‡. Other ambassadors have been sent to the king of Macedon, for the same purpose^d, and have brought back his answer, in which he says that he is not ignorant that the Athenians have endeavoured to detach from their alliance with him the Thessalians, Bœotians, and Thebans. He is willing to grant their request, and sign a truce, but on condition that they no longer listen to the pernicious counsels of their orators^e.

The 15th of Sciropborion ||. Philip has passed the strait of Thermopylæ, and entered Phocis.

^b Plut. in Phoc. t. i. p. 745.

* The 27th of March of the year 338 before Christ.

^c Demosth. de Coron. p. 500.

† This month began on the 30th of April in the year 338 before Christ.

‡ The 31st of March.

^d Demosth. de Coron. p. 500.

^e Id. ibid. p. 501.

|| The 12th of June.

The neighbouring states were seized with terror; but as he solemnly declared that he only intended to attack the Locrians, they began to recover their confidence; when on a sudden he fell upon Elatea^f, which is one of the cities he was most careful to spare when he concluded the war with the Phocians. He intends here to establish and fortify himself. Perhaps he has even continued his march; in which case, if the Thebans, his allies, do not obstruct his progress, we shall see him, in two days, under the walls of Athens^g.

The news of the taking of Elatea arrived this day. The Prytanes^{*} were at supper. They immediately rose from table to consult on convening the assembly on the next day. Some sent for the generals and the trumpeter[†]; others ran to the forum, drove the traders from their stations, and set fire to their sheds^h ‡. The city is one scene of

^f Demosth. de Coron. p. 498.

^g Diod. Sic. lib. 16, p. 474.

^{*} These were fifty senators, who lodged in the Prytaneum, to watch over the important affairs of the state, and convene, when requisite, the general assembly.

[†] Possibly (says Dr. Leland, in a note to his Translation of the Oration of Demosthenes on the Crown) to summon the assembly on this extraordinary occasion, when there was no leisure nor opportunity for the regular and usual method of convening the citizens. T.

[‡] Wolfius asks, why? and for what purpose? The answer, I apprehend, says Dr. Leland, is obvious. To clear the place for an assembly; and in their confusion and impatience they took the speediest and most violent method. T.

^h Demosth. de Coron. p. 501. Diod. Sic. lib. 16, p. 474.

tumult, and a mortal terror has seized on all minds.

The 16th of Sciropborion. During the night the generals have hastened from every quarter, and the trumpet has sounded through all the streets¹. At the break of day, the senators assembled, without coming to any determination. The people waited for them with impatience in the forum. The Prytanes have announced the intelligence they have received, which has been confirmed by the courier, in the presence of the generals and orators. The herald advanced, and asked, in the usual form, if any one chose to speak. All was terrifying silence. The herald repeated several times the same words. The silence still continued, and all eyes were anxiously turned towards Demosthenes. He arose. "If Philip," said he, "had completely gained over the Thebans to his interest, he would now be on the frontiers of Attica. His intention in seizing a place so near to their territories was certainly only to unite the two factions into which they are divided in his favour, by inspiring his adherents with confidence, and terrifying his enemies. To prevent this union, it behoves us to forget all the subjects of animosity which have so long existed between us and Thebes our rival; to shew to her the danger by which she

¹ Diod. Sic. lib. 16, p. 474.

is threatened, and an army ready to march to her assistance; to unite, if possible, with her by an alliance and oaths, which may secure the safety of the two republics and that of all Greece."

He afterward proposed a decree, of which the following are the principal articles: "After having implored the assistance of the gods who are the protectors of Attica, two hundred ships shall be equipped; the generals shall march the troops to Eleusis, and deputies shall be sent to all the cities of Greece. They shall immediately repair to Thebes, to exhort the Thebans to defend their liberty, to offer them arms, troops, and money, and to represent to them that if Athens has hitherto believed that her honour demanded that she should dispute pre-eminence with them, she now thinks that it would be disgraceful to her, to the Thebans, and to all the Greeks, to submit to the yoke of a foreign power."

This decree has passed without the least opposition. Five deputies have been nominated, among whom are Demosthenes and the orator Hyperides. They will depart immediately¹.

The Our deputies found at Thebes the deputies of the allies of that city. The latter, after having lavished the greatest praises on Philip, and loaded the Athenians with reproaches, repre-

¹ Demosth. de Coron. p. 505.

sented to the Thebans, that, in gratitude for the obligations they were under to the king of Macedon, they ought to permit him a free passage through their states^{*}, and even to join him in his invasion of Attica. They called their attention to the alternative, that either the spoils of Athens must be brought to Thebes, or those of the Thebans be carried to Macedon¹. These arguments and menaces were urged with much force by one of the most celebrated orators of this age, Python of Byzantium, who spoke in behalf of Philip^m: but Demosthenes replied with such superiority of eloquence, that the Thebans did not hesitate to receive within their walls an Athenian army, commanded by Chares and Stratoclesⁿ *. The project of uniting the Athenians and Thebans is considered as a wondrous effort of genius, and its success as the triumph of eloquence.

The Philip, while he waited for circumstances to become more favourable, determined to carry into execution the decree of the Amphictyons, and attack the city of Amphissa. But to approach it it was necessary to force a defile de-

* Aristot. Rhet. lib. 1, cap. 23, t. ii. p. 575.

¹ Demosth. de Coron. p. 509.

^m Diod. Sic. lib. 16, p. 475.

ⁿ Id. ibid.

* Diodorus calls him Lyficles; but Æschines (de Fals. Leg. p. 451.) and Polyænus (Strategem. lib. 4, cap. 2, § 2.) call him Stratocles. The authority of Æschines ought to induce us to give the preference to this reading.

fended by Chares and Proxenus, the former with a detachment of Thebans and Athenians, and the latter with a body of auxiliary troops which the Amphisseans had taken into their pay°. After some ineffectual attempts, Philip contrived that a letter should fall into the hands of the generals, in which he had written to Parmenio that the troubles which had unexpectedly arisen in Thrace required his presence, and obliged him to defer the siege of Amphissa till another opportunity. This stratagem succeeded; Chares and Proxenus neglected to defend the pass, on which the king immediately seized it, defeated the Amphisseans, and made himself master of their city*.

IN THE ARCHONSHIP OF CHARONDAS,

The 3d year of the 110th Olympiad.

(From the 28th of June of the year 338 to the 17th of July of the year 337 before Christ.)

THE *. It appears that Philip wishes to terminate the war: he is to send ambassadors to us, The Thebans have opened a negociation, and are on the point of concluding a treaty with him. They have communicated to us his proposals, and

* Æschin. in Ctes. p. 451. Demosth. de Coron. p. 509.

* Polyæn. Strateg. lib. 4, cap. 2, § 8.

* In the beginning of July in the year 338 before Christ.

advised us to accept them¹. Many persons here are of opinion that their counsel should be followed : but Demosthenes, who believes he has humbled Philip, wishes completely to reduce and crush him.

In the assembly of this day he openly declared for the continuance of the war. Phocion was of a contrary opinion. "When then," said the orator Hyperides to the latter, "would you advise war?" "When," replied Phocion, "I shall see our young men obedient to discipline, the rich contribute freely, and our orators no longer lavish the public treasure²." One of those retainers to the law who pass their lives in bringing public accusations before the tribunals of justice, exclaimed : How ! Phocion, now the Athenians have arms in their hands, dare you propose to them to lay them down ! Yes ; I dare, replied he, though I well know that I shall have authority over you during war, and be in your power in time of peace³. The orator Polyeuctus next began to speak. As he is extremely corpulent, and the weather was excessively hot, he sweated profusely, and could not continue his harangue without calling every moment for a glass of water. "Athenians," said Phocion, "you have certainly reason to listen to such orators ; for this man, who cannot speak four

¹ Æschin. in Ctes. p. 451.

² Plut. in Phoc. t. i. p. 752.

³ Id. ibid. p. 748.

words to you without being in danger of suffocation, will no doubt perform wonders when, loaded with cuirass and buckler, he shall oppose the enemy¹." As Demosthenes insisted much on the advantage of removing the seat of war into Bœotia, and thus keeping it at a distance from Attica, Phocion replied: "Let us not consider where we shall give battle, but where we may gain the victory²." The advice of Demosthenes has prevailed, and immediately after the rising of the assembly, he has set out for Bœotia.

The . . . Demosthenes has forced the Thebans and Bœotians to break off all negotiation with Philip. Every hope of peace has now vanished³.

The . . . Philip has advanced at the head of thirty thousand foot, and at least two thousand horse, to Chæronea in Bœotia: he is not more than seven hundred stadia⁴ distant from Athens⁵.

Demosthenes is present every where, and does every thing. He communicates a rapid motion to the assemblies of the Bœotians, and the counsels of their generals⁶. Never has eloquence produced such great effects: she has excited in all minds the ardour of enthusiasm, and the thirst of

¹ Plut. in Phoc. t. i. p. 746.

² Id. ibid. p. 748.

³ Æschin. in Ctes. p. 451.

⁴ Diod. Sic. lib. 16, p. 475.

⁵ 6½ leagues.

⁶ Demosth. de Coron. p. 511.

⁷ Æschin. in Ctes. p. 452. Plut. in Demosth. t. i. p. 854.

combats^b. At her commanding voice the numerous battalions of the Achæans, the Corinthians, the Leucadians, and several other states, have been seen to advance towards Bœotia^c, on which country astonished Greece has eagerly fixed her eyes, in anxious expectation of the event that is to decide her fate^d. Athens is alternately agitated by all the convulsions of hope and terror. Phocion is calm and unmoved. I cannot be so, for Philotas is with the army. This, however, is said to be stronger than that of Philip^e.

The battle is lost; Philotas is killed; I have no longer friends; Greece is no more; I must return to Scythia.

My journal here concludes: I had not power to continue it. It was my determination to depart immediately; but I could not resist the intreaties of the sister of Philotas, and Apollodorus her husband. I remained with them another year, and we wept together.

I shall now endeavour to recollect some circumstances of the battle. It was fought on the 7th of the month Metageitnion^f *.

^b Theop. ap. Plut. *ibid*.

^c Demosth. de Coron. p. 512. Lucian. in Demosth. *Encom.* cap. 39, t. iii. p. 519.

^d Plut. in Demosth. t. i. p. 854.

^e Justin. lib. 9, cap. 3.

^f Plut. in Camill. t. i. p. 138. Corfin. de Nat. Die Plat. in *Symbol. Lettr.* t. vi. p. 95.

* The 3d of August of the year 338 before Christ.

Never did the Athenians and Thebans display greater courage; the former had even broken the Macedonian phalanx; but their generals neglected to profit by the advantage they had gained. Philip, who perceived their error, coolly remarked, that the Athenians knew not how to conquer, and restored order to his army^a. He commanded the right, and his son Alexander the left wing; and both gave the most signal proofs of courage. Demosthenes was among the first who fled^b. On the part of the Athenians, more than a thousand men fell by a glorious death, and more than two thousand were made prisoners. The loss of the Thebans was nearly equal^c.

The king at first suffered signs of an indecent exultation to escape him. After an entertainment in which his officers and courtiers, following his example, indulged in the most intemperate revelry^d, he repaired to the field of battle, where he was not ashamed to insult the dead bodies of those brave warriors whom he beheld extended at his feet, and began to declaim, beating time in derision, the decree which Demosthenes had drawn up to arm against him the states of Greece^e. The orator Demades, though a prisoner and in chains,

^a Polyæn. Strateg. lib. 4, cap. 2.

^b Plut. in Demosth. t. i. p. 855.

^c Diod. Sic. lib. 16, p. 476.

^d Id. ibid.

^e Plut. in Demosth. t. i. p. 855.

said to him: "Philip, you play the part of Thersites when it is in your power to act that of Agamemnon^m." These words restored him to himself. He threw away the chaplet of flowers that had been placed on his head, ordered Demades to be set at liberty, and rendered justice to the courage of the vanquishedⁿ.

He treated the city of Thebes, which had forgotten his favours, with more rigour. He left a garrison in the citadel, banished some of the principal inhabitants, and put others to death^o. This example of severity, which he believed necessary, extinguished his anger, and the conqueror afterward only exercised the utmost moderation. He was advised to secure to himself the possession of the strongest places in Greece; but he declared that he would rather choose the durable reputation of clemency than the transitory splendour of dominion^p. It was suggested to him at least to take vengeance on the Athenians, who, by their obstinate resistance, had occasioned him so much trouble and disquietude: but he replied, "The gods forbid that I, who labour only for glory, should destroy the theatre of that glory^q." On the contrary, he permitted the Athenians to carry off their

^m Diod. Sic. lib. 16, p. 477.

ⁿ Plut. in Pelopid. t. i. p. 287.

^o Justin. lib. 9, cap. 4.

^p Plut. Apophth. t. ii. p. 177.

^q Id. *ibid.* p. 178.

dead, and set those who had been made prisoners at liberty; who, emboldened by his goodness, behaved with all that indiscretion and levity with which their nation has been reproached. They loudly demanded that their baggage should be restored to them, and preferred complaints against the Macedonian officers. Philip granted them the former request, but could not refrain from saying, with a smile, "Does it not seem as if we had only beaten the Athenians at a game of dice?" Some time after, and while the Athenians were making preparations to sustain a siege, Alexander, the son of Philip, came, accompanied by Antipater, to offer them a treaty of peace and alliance.

I then beheld that Alexander who has since filled the earth with admiration and mourning. He was eighteen years of age, and had already signalized himself in several actions. At the battle of Chæronea, he had broken and put to flight the right wing of the enemy's army. This victory added new lustre to the graces of his person. His features are regular, his complexion clear and ruddy; he has an aquiline nose, large eyes, full of fire and animation, yellow and curling hair; his neck is long, but his head inclines a

* Plut. Apophth. t. ii. p. 177.

* Lycurg. in Leocr. p. 153. Demosth. de Cor. p. 514

* Justin. lib. 9, cap. 4.

little to the left shoulder; he is of a middle stature; his body is well proportioned, and rendered strong by continual exercise^a. It is said that he is very swift of foot, and extremely attentive to his dress^a. He entered Athens on a superb horse, which is named Bucephalus, which no person but himself had been able to govern⁷, and which cost thirteen talents^a.

In a short time Alexander became the only subject of conversation. The grief in which I was absorbed prevented me from observing him with attention; but I afterwards made enquiries concerning him of an Athenian who had long resided in Macedonia, from whom I received the following information.

This prince unites with great abilities and with an insatiable desire of obtaining knowledge^a, and a natural taste for the arts, which he protects without being greatly skilled in them. His conversation is extremely pleasing; he displays the utmost affability and fidelity in the intercourse of friendship^a, and great elevation in his sentiments and ideas. Nature has implanted in him the germ,

^a Arrian. de Exped. Alexandr. lib. 7, p. 309. Plut. in Alexandr. t. i. p. 666 et 678. Id. Apophth. t. ii. p. 179. Quint. Curt. lib. 6, cap. 5, § 29. Solin. cap. 9. Arrian. Var. Hist. lib. 12, cap. 14. Antholog. lib. 4, p. 314.

⁷ Ap. Aristot. Rhet. ad Alex. cap. 1, t. ii. p. 608.

⁷ Plut. in Alex. p. 667. Aul. Gell. lib. 5, cap. 2.

^a 76,200 livres (2925 l.)

^a Isocr. Epist. ad Alex. t. i. p. 466.

^a Plut. in Alex. t. i. p. 677.

and Aristotle has explained to him the principles of every virtue. But amid such numerous advantages, he is actuated by a passion injurious to himself, and which may perhaps prove destructive to the human race—I mean the inordinate thirst of dominion, which is so conspicuous in his eyes, air, words, and minutest actions, that every one who approaches him feels himself penetrated with respect and fear^b. He would aspire to be the sovereign of the whole world^c, and the single depository of human knowledge^d. Ambition, and all those illustrious qualities which we admire in Philip, are found also in his son; but with this difference, that in the former they are mingled with qualities by which they are attempered; while in the latter firmness degenerates into obstinacy, the love of glory into frenzy, and courage into fury; for his will is as inflexible as Destiny, and rises with redoubled violence against every obstacle^e, as the torrent impetuously rushes over the rock which obstructs it in its course.

Philip employs different means to attain his end; but Alexander knows no other than his sword. Philip did not blush to dispute the prize at the Olympic games with private individuals; but

^b *Ælian. Var. Hist. lib. 12, cap. 14.*

^c *Plut. in Alex. t. i. p. 680.*

^d *Id. ibid. p. 668. Ap. Aristot. Rhet. ad Alex. cap. 1, t. ii. p. 609.*

^e *Plut. in Alex. t. i. p. 680.*

Alexander wished that kings alone might be his antagonists^f. It seems as if a secret sentiment incessantly admonished the former, that he had arrived at the elevation to which he has attained only by dint of his labours and efforts; and the latter, that he was born in the bosom of greatness*.

Jealous of his father, he would wish to surpass him; and emulous of Achilles^g, he will endeavour to equal him. He considers Achilles as the greatest of heroes, and Homer as the first of poets^h, because he has immortalized Achilles. There are several features in which Alexander resembles the model he has chosen. He possesses the same violence of disposition, the same impetuosity in battle, and the same sensibility of soul. He once said that Achilles was the most fortunate of mortals, because he had possessed such a friend as Patroclus, and been celebrated by such a panegyrist as Homerⁱ.

The negotiation of Alexander was not protracted. The Athenians accepted the proffered peace, the conditions of which were extremely

^f Plut. in Alex. t. i. p. 666. Id. Apophth. t. ii. p. 179.

* See the comparison between Philip and Alexander, in the excellent history of the former of those princes, given to the public in 1740 by M. Olivier of Marseilles.

^g Plut. in Alex. p. 667.

^h Id. de Fort. Alex. Orat. i. t. ii. p. 327, 331, &c. Dion. Chrysost. de Regn. Orat. p. 19.

ⁱ Plut. in Alex. t. i. p. 672. Cicero. pro Arch. cap. 10, t. v. p. 315.

mild. Philip even restored to them the isle of Samos^k, which he had taken some time before. He only required, that they should send deputies to the diet which he was about to convene at Corinth, to deliberate on the general interests of Greece^l.

IN THE ARCHONSHIP OF PHRYNICHUS,

The 4th year of the 110th Olympiad.

(From the 17th of July of the year 337 to the 7th of July of the year 336 before Christ.)

THE Lacedæmonians refused to send any deputies to the assembly held at Corinth. Philip complained of their neglect with haughtiness, but only received the following answer: "If you imagine yourself to be grown greater since your victory, measure your shadow; you will find that it has not lengthened a single inch^m." Philip, irritated, replied: "If I enter Laconia, I will drive you all out of the country." They returned him for answer the single word—"Ifⁿ."

But an object of greater importance prevented him from carrying his threats into execution. The deputies of almost all the states of Greece being

^k Plut. in Alex. t. i. p. 681.

^l Id. in Phoc. t. i. p. 748.

^m Id. Apophth. Lacon. t. ii. p. 218.

ⁿ Id. de Garrul. t. ii. p. 511.

assembled, the king first proposed to them to terminate all the dissensions by which the Greeks had till then been divided, and establish a permanent council to watch over the preservation of universal peace. He afterwards represented that it was time to take vengeance for the injuries and insults that Greece had formerly suffered from the Persians, and to carry the war into the dominions of the Great King^o. Both these propositions were received with applause; and Philip was unanimously chosen general of the Grecian army, with the most ample powers. The number of troops which each city should furnish was fixed at the same time; and amounted in the whole to two hundred thousand foot, and fifteen thousand horse, without including the Macedonians, or the forces of the barbarous nations which had been subjected by Philip^a. After these resolutions had passed, the king returned to Macedon to prepare for this glorious expedition.

The liberty of Greece then expired^a. This country, so fruitful in great men, will long be held in servitude by the kings of Macedon. At this period I left Athens, notwithstanding every endeavour to induce me to prolong my stay: and returned into Scythia, divested of those prejudices

^o Diod. Sic. lib. 16, p. 478.

^p Justin. lib. 9, cap. 5. Oros. lib. 3, cap. 14.

^a Oros. lib. 3, cap. 13.

which had disgusted me with my country. I now reside among the people who inhabit the banks of the Borysthenes, where I cultivate a small farm which once appertained to the sage Anacharsis, my ancestor. I there enjoy the tranquillity of solitude; and I might add all the pleasures of friendship, if the losses of the heart could ever be repaired. In my youth I sought happiness among enlightened nations; in a more advanced age I have found repose among a people who are only acquainted with the gifts and enjoyments of Nature.

N O T E S.

CHAP. LXXIX. PAGE 14.

Whether the ancient Greek Philosophers admitted the Unity of God.

THE first apologists for Christianity, and several modern authors after their example, have maintained that the ancient philosophers acknowledged only one God. Other moderns, on the contrary, affirm that the passages which favour this opinion are only to be understood of Nature, the soul of the world, or the sun ; and place almost all these philosophers among the number of the Spinozists and Atheists (*a*). But some critics have at length appeared, who after having long applied themselves to the study of the philosophy of the ancients, have chosen the just medium between these two opinions. Among the number of these are Brucker and Mosheim, from whose researches I have derived considerable information.

Several causes contribute to render this important question obscure ; I shall proceed to point out some of them ;

(*a*) Mosheim. in Cudw. cap. 4, § 26, t. i. p. 681.

but I must first premise that the enquiry principally relates to the philosophers who preceded Aristotle and Plato.

1. The greater part of these endeavoured to explain the formation and preservation of the universe by the qualities of matter alone; and this method was so general, that Anaxagoras was censured for not having either always followed or never employed it. As, in the explanation of particular facts, he had recourse sometimes to natural causes, and sometimes to that intelligence which, according to him, reduced chaos to order, Aristotle reprehends him for solving difficulties by the machinery of a Divinity (*b*), and Plato for not having exhibited to us in each phenomenon the ways of the Divine Wisdom (*c*). We cannot therefore conclude from the silence of the first natural philosophers that they did not admit a God (*d*), or from some of their expressions that they meant to ascribe to matter all the perfections of the Divine Being.

2. Of all the philosophical works which were extant in the time of Aristotle, we only possess a part of his writings; a part of those of Plato; a small treatise, by the Pythagorean Timæus of Locris, on the soul of the world; and a treatise on the universe, by Ocellus of Lucania, another disciple of Pythagoras. As the design of Ocellus in this tract was less to explain the formation of the world than to prove its eternity, he had not occasion to introduce the agency of a Deity. But in one of his works, a fragment of which has been preserved by Stobæus, he said, that harmony preserves the world, and that God is the author of that harmony (*e*). I wish not however to rest on his autho-

(*b*) Aristot. *Metaph.* lib. 1, cap. 4, t. ii. p. 844.

(*c*) Plat. in *Phædon.* t. i. p. 98.

(*d*) Bruck. t. i. p. 469 et 1174.

(*e*) Stob. *Eclog. Phys.* lib. 1, cap. 16, p. 32.

rity: but Timæus, Plato, and Aristotle, have expressly taught the unity of God; and that not in cursory digressions, but in continued works, and the explanation of their systems founded on this opinion.

The writings of the other philosophers are lost. We only possess a few fragments of them, some of which declare expressly in favour of this doctrine; while others, though the number of these is very inconsiderable, seem to contradict it. Among the latter there are some which are susceptible of different explanations, and others which have been collected and altered by authors of a different sect; such, for instance, as that Velleius whom Cicero introduces in his work on the Nature of the Gods, and whom he charges with having more than once disfigured the opinions of the ancients (*f*). If from such doubtful testimonies we should judge of the opinions of the ancient philosophers, we should be in danger of acting by them as father Hardouin, from a few detached expressions perverted from their true meaning, has by Descartes, Malebranche, Arnaud, and others, whom he has accused of atheism.

3. The first philosophers laid it down as a principle, that nothing can be made out of nothing (*g*). Hence they concluded either that the world had always existed such as it is, or that, at least, matter is eternal (*b*). On the other hand, there existed an ancient tradition, according to which all things had been arranged in order by the Supreme Being (*i*). Many philosophers, unwilling to give up either

(*f*) Sam. Parker. Disput. de Deo, disput. 1, sect. 6, p. 16. Reimann. Hist. Atheism. cap. 22, § 6, p. 166. Bruck. t. i. p. 738. Moshem. i. Cudw. cap. 1, § 7, not. (*y*), t. i. p. 16.

(*g*) Aristot. de Nat. Auscult. lib. 1, cap. 5, t. i. p. 316. Id. de Gener. et Corrupt. lib. 1, cap. 3, t. i. p. 499, A. Id. de Xenoph. cap. 1, t. i. p. 1241. Democr. ap. Diog. Laert. lib. 9, § 44, &c. &c.

(*b*) Moshem. in Cudw. cap. 1, § 31, t. i. p. 64.

(*i*) De Mund. ap. Aristot. cap. 6, t. i. p. 610.

the principle or the tradition, endeavoured to reconcile them. Some, as Aristotle, for example, said that this Being had formed the world from all eternity (*k*); and others, with Plato, that he had produced it in time, and from a pre-existing matter, without form, and destitute of the perfections which appertain only to the Supreme Being (*l*). Both were so far from imagining that their opinion was injurious to the belief of a Deity, that Aristotle did not hesitate to acknowledge God as the first cause of motion (*m*), and Plato to ascribe to him alone the order of the universe (*n*). But though the most ancient philosophers were unacquainted with a creation, properly so called, many learned critics are decidedly of opinion that they are not to be considered as atheists (*o*).

4. The ancients in general annexed a quite different idea to the words *incorporeal*, *immaterial*, *simple*, from that which they convey to us (*p*). Some indeed appear to have conceived the Deity as a pure, indivisible, and unextended substance (*q*); but by spiritual substance the greater part only understood an infinitely subtle matter (*r*). This error subsisted during a long succession of ages (*s*), and is even found in the writers whom the church reveres; and, ac-

(*k*) Aristot. de Cælo, lib. 2, cap. 1, t. i. p. 452. Id. Metaph. lib. 14, cap. 7, t. iii. p. 1001.

(*l*) Plat. in Tim. t. iii. p. 31, &c. Cicer. de Nat. Deor. lib. 1, cap. 8, t. ii. p. 403.

(*m*) Aristot. Metaph. lib. 14, cap. 7, t. ii. p. 1000, &c.

(*n*) Plat. in Tim. Moshem. de Creat. ex Nihilo, § 17, &c. ap. Cudw. t. ii. p. 310, &c.

(*o*) Cudw. cap. 4, § 7, t. i. p. 276. Beausobr. Hist. du Manich. liv. 5, chap. 5, t. ii. p. 239. Bruck. Hist. Philos. t. i. p. 508. Zimmerm. de Atheism. Plat. in Amæn. Litter. t. xii. p. 387.

(*p*) Bruck. t. i. p. 690. Moshem. in Cudw. cap. 4, § 24, p. 630.

(*q*) Anaxagor. ap. Aristot. Metaph. lib. 1, cap. 7, t. ii. p. 851, A; de Anim. lib. 1, cap. 2, t. i. p. 620, D; lib. 3, cap. 5, p. 652, E.

(*r*) Moshem. in Cudw. cap. 1, § 26, t. i. p. 47, not. (*y*). Id. in cap. 5, § 3, t. ii. p. 360. Beausobr. Hist. du Manich. liv. 3, chap. 1, t. i. p. 474; chap. 3, p. 482.

(*s*) Moshem. not. (*l*), in Cudw. cap. 5, sect. 3, § 26, t. ii. p. 434.

according to some learned men, may be admitted without meriting the charge of atheism (*t*).

5. Besides the loss of the philosophical works which I have mentioned above, we have to lament that servitude to which the ancient philosophers were reduced. The people contemned and ridiculed their gods, but would admit of no change in their religious opinions. Anaxagoras had said that the sun was only a red-hot stone, or a plate of burning metal (*u*). He deserved censure for broaching so absurd an opinion; but he was accused of impiety. Similar examples had long accustomed the philosophers to conceal their real sentiments; and hence the secret doctrine which it was not permitted to reveal to the profane. It is very difficult, says Plato (*x*), to form a just idea of the Author of the universe; and, even could we conceive it, we must be careful not to make it public. Hence those equivocal expressions which in some measure reconcile error and truth. The name of God is among the number; the application of which, by an ancient abuse, had been extended to whatever, throughout the universe, excites our admiration, or is excellent among men from influence or power. It is found, in the most religious authors, sometimes used in the singular, and sometimes in the plural number (*y*); and by its alternate appearance under each of these forms both the populace and the learned were equally satisfied. When, therefore, an author gives the name of God to nature, to the soul of the world, or to the stars, we ought to enquire in what sense he employed the

(*t*) Moshem. in Cudw. cap. 3. § 4, t. i. p. 136. Beaufobr. Hist. du Manich. liv. 3, chap. 2, t. i. p. 485.

(*u*) Plut. de Superst. t. ii. p. 169, F. Sotion. ap. Diog. Laert. lib. 2, § 12. Euseb. Præp. Evan. lib. 14, § 14, p. 750.

(*x*) Plat. in Tim. t. iii. p. 28.

(*y*) Xenoph. Plat.

word; and whether, above all these objects, he did not place one God the author of all things.

6. This remark is especially applicable to two opinions which were generally received among the nations of antiquity. The first of these supposed that, above the race of mortals, there were genii, appointed to regulate the progress of the universe. If this idea did not derive its origin from an ancient and venerable tradition, it must at least have taken birth in those countries in which the sovereign confided the government of his kingdom to the vigilance of his ministers. It appears, in fact, that the Greeks received it from those nations who lived under a monarchical government (z); and, besides, the author of a work falsely attributed to Aristotle, but nevertheless very ancient, observes that, since it is unsuitable to the dignity of the king of Persia to attend to all the minute affairs of his government, an inspection so laborious is still less suitable to the Supreme Being (a).

The second opinion had for its object that continuity of actions and re-actions which are observable throughout nature. Particular souls were imagined to reside in the loadstone (b), and in all bodies which appeared to contain a principle of motion and life; and a universal soul was believed to be diffused throughout all the parts of this great whole. This idea was not contrary to the truth; for we certainly may be permitted to say that God has inclosed in matter an invisible agent, or vital principle, which directs its operations (c). But, by a consequence of that abuse of which I have before spoken, the name of God was sometimes given to the genii, and to the soul of the world; and

(z) Plut. de Orac. Def. t. ii. p. 415.

(a) De Mund. ap. Aristot. cap. 6, t. i. p. 611.

(b) Thales ap. Aristot. de Anim. lib. I, cap. 2, t. i. p. 620.

(c) Cudw. cap. 3, § 2, t. i. p. 99. Mosheim. ibid.

hence the accusations brought against many philosophers, and in particular against Plato and Pythagoras.

As the former, as I have already said, employs the name of God sometimes in the singular and sometimes in the plural (*d*), he has been accused of inconsistency (*e*). The answer to this charge was easy. In his *Timæus*, Plato, explaining his ideas in a regular manner, says that God formed the universe; and that he committed the government of it to subaltern gods, or genii, the works of his hands, the depositaries of his power, and obedient to his commands. Here the distinction between the Supreme God and the other deities is so clearly expressed, that it is impossible it should be mistaken; and Plato might attribute both to the sovereign and his ministers the same views, and solicit from both the same favours. If he sometimes gives the name of God to the world, the heavens, the stars, the earth, &c. it is manifest that he only means the genii, and the souls that God has dispersed through the different parts of the universe to direct its motions. I have found nothing in his other works which contradicts this doctrine.

The accusations against Pythagoras are not less heavy, and do not appear to be better founded. He admitted, it is said, a soul diffused throughout all nature, and closely united with all beings which it moves, preserves, and incessantly reproduces; the eternal principle from which our souls have emanated, and to which he gave the name of God (*f*). It is added that, since he had no other idea of the Divine Being, he ought to be considered as an atheist.

(*d*) Plat. in *Tim.* t. iii. p. 27. *Id.* de *Leg.* lib. 4, t. ii. p. 716, &c. &c.

(*e*) Cic. de *Nat. Deor.* lib. 1, cap. 12, t. ii. p. 406. Bayle. *Contin. des Pens.* t. iii. § 26.

(*f*) Cicer. de *Nat. Deor.* lib. 1, cap. 11, t. ii. p. 405. Clem. Alex. *Cohort. ad. Gent.* p. 62. Minuc. Felix, p. 121. Cyrill. ap. Bruck. t. i. p. 1075. Justin. Martyr. *Cohort. ad. Gent.* p. 20.

Some learned critics, however, have undertaken his defence against this accusation (*g*); which is solely founded on a small number of passages, capable of a more favourable interpretation. Whole volumes would scarcely suffice to give even an abridgement of what has been written for and against this philosopher. I shall confine myself to a few reflections.

It cannot be proved that Pythagoras confounded the soul of the world with the Deity; but, on the contrary, every thing concurs to incline us to believe that he considered them as distinct. As we can only judge what his real sentiments were from those of his disciples, let us examine in what manner some of the latter have expressed themselves in those fragments of their writings that are still preserved.

God was not satisfied with having formed all things; he still preserves and governs them (*h*). A general gives his orders to his army, a pilot to his mariners, and God to the world (*i*). He is with respect to the universe what a king is with respect to his kingdom (*k*). The universe could not subsist, if it were not directed by harmony and providence (*l*). God is good, wise, and happy in himself (*m*). He is considered as the father of gods and men, because he diffuses his benefits over all his subjects. He is the equitable legislator, and enlightened preceptor, and governs all things with unremitting vigilance. It is our duty to model our virtues after his, which are pure, and exempt from every gross affection (*n*).

(*g*) Beausobr. Hist. du Manich. liv. 5, chap. 2, t. ii. p. 172. Reimann. Histor. Atheism. cap. 20, p. 150, et alii ap. Bruck. t. i. p. 1081.

(*h*) Stheneid. ap. Stob. Serm. 46, p. 332.

(*i*) Archyt. ibid. Serm. 1, p. 15.

(*k*) Diotog. ibid. Serm. 46, p. 330.

(*l*) Hippod. ibid. Serm. 101, 555, lin. 26.

(*m*) Stheneid. ibid. p. 332. Euryphant. ibid. p. 555.

(*n*) Stheneid. ibid. Archyt. ibid. Serm. 1, p. 13.

A king who fulfils his duties is the image of God (o). The union which reigns between him and his subjects is the same with that which exists between God and the world (p).

There is only one God, most exalted, most powerful, and who governs all things. There are other deities who possess different degrees of power, and who obey his commands. They are with respect to him what the chorus is to the coryphæus, and what the soldiers are to the general (q).

These fragments so expressly contradict the idea which some have wished to give us of the opinions of Pythagoras, that several critics (r) have suggested that their authenticity is doubtful; but their opinion has been combated by other learned men equally versed in criticism (s). And, in fact, the doctrine contained in these fragments is conformable to that of Timæus, who expressly distinguishes the Supreme Being from the soul of the world, which he supposes to have been produced by that Being. But it has been pretended that he had altered the system of his master (t). Thus, to condemn Pythagoras, it shall suffice to adduce some passages, collected by writers who were posterior by five or six hundred years to that philosopher, and who possibly mistook the true sense of his words; and to justify him, it shall not be sufficient to cite a multitude of authorities which depose in his favour, and especially that of one of his disciples who lived almost at the same time with him; and who, in a work which has been transmitted to us entire, explains a system connected in all its parts!

(o) Diotog. ap. Stob. Sermon. 46, p. 330.

(p) Ecphant. ibid. p. 334.

(q) Onatus, ibid. Eclog. Phys. lib. 1, cap. 3, p. 4.

(r) Conring. et Thomaf. ap. Bruck. t. i. p. 1040 et 1102.

(s) Fabr. Bibl. Græc. t. i. p. 529.

(t) Bruck. t. i. p. 1093.

We may, however, after the example of several able critics, reconcile the testimony of Timæus with the opposite testimonies which are brought against him. Pythagoras acknowledged one Supreme God, the author and preserver of the world; a Being infinitely good and wise, who extends his providence over all things. This is attested by Timæus, and the other Pythagoreans of whose works the fragments I have cited above are the remains. Pythagoras supposed that God vivifies the world by a soul so connected with matter that it cannot be separated from it. This soul may be considered as a subtle fire, as a pure flame. Some Pythagoreans gave it the name of God, because they bestowed that name on every thing which came out of the hands of the Supreme Being. This, unless I am mistaken, is the only manner in which those passages which occasion doubts concerning the orthodoxy of Pythagoras can be explained.

Lastly, it is possible that some Pythagoreans, wishing to present us with a sensible image of the action of God upon all nature, have thought that he exists undivided in every place, and that he *informs* the universe as our soul informs our body. This is the opinion which the high priest of Ceres seems to attribute to them in chapter xxx. of this work. I have made use of it in that place, that I might repeat the expressions of the authors which I have cited in the margin, and not decide on questions which it is equally difficult and useless to discuss. For, in fact, it is not from some equivocal expressions, and a long train of principles and consequences, that we must judge of the real sentiments of Pythagoras; but by his practical morality, and especially by that institution which he founded, of the associates in which he made it one of the principal duties

to meditate on the Divinity (*u*) ; to consider themselves as ever in his presence ; and to merit his favours by various kinds of abstinence, by prayer, meditation, and purity of heart (*x*). It must be confessed that these pious exercises are little suitable to a society of Spinozists.

7. Let us now hear the author of the thoughts on the Comet : " What is the state of the question, when we " reason philosophically concerning the unity of God ? " It is to enquire whether there be an intelligence perfectly simple, totally distinct from matter and the form " of the world, and which produces all things. He who " affirms this, believes there is but one God ; but he who " does not affirm it, how much soever he may ridicule the " numerous deities of paganism, and declare his abhorrence " of a multitude of gods, must in reality admit an infinity " of gods." Bayle adds, that it would be very difficult to find, among the writers of antiquity, any who have admitted the unity of God, without understanding a compound substance. " Now such a substance is only one " improperly, and by an abuse of terms ; or under the " arbitrary notion of a certain whole, or a collective " being (*y*)."

If to be ranked among the number of Polytheists it is sufficient not to entertain just ideas concerning the nature of spirits ; we must, according to Bayle himself, condemn not only Pythagoras, Plato, Socrates, and all the ancients (*z*), but likewise almost all those who, down to our times, have written on these subjects. For let us observe

(*u*) Plut. in Num. t. i. p. 69. Clem. Alex. Strom. lib. 3, p. 686. Aur. Carm.

(*x*) Iambl. cap. 16, p. 57. Anonym. ap. Phot. p. 1313. Diod. Sic. Excerpt. Val. p. 245 et 246.

(*y*) Bayle, Contin. des Pens. t. iii. § 66.

(*z*) Mosheim. in Cudw. cap. 4, § 27, not. (*n*), p. 634.

what he says in his Dictionary (a): Until the time of
 " M. Descartes, all our doctors, whether divines or philo-
 " sopher, had ascribed extension to spirits; infinite to
 " God, and finite to angels and rational souls. It is true
 " they maintained that this extension is not material, nor
 " composed of parts; and that spirits exist entire in every
 " part of space that they occupy. Hence are derived three
 " kinds of local presence; the first that of bodies, the
 " second that of created spirits, and the third that of God.
 " The Cartesians have overthrown all these opinions: they
 " say that spirits have no kind of extension, or local pre-
 " sence; but their doctrine has been rejected as absurd.
 " We may therefore say that all our philosophers and
 " divines still teach, conformably to the popular idea, that
 " the substance of God is extended through infinite space.
 " But it is certain that this is to ruin on the one side what
 " they have erected on the other; it is in fact again to
 " attribute to God that materiality which they had denied
 " to be consistent with his nature."

The question therefore is not such as it has been stated by Bayle; but turns on the enquiry whether Plato, and other philosophers antecedent to Plato, have acknowledged one first Being, eternal, infinitely intelligent, and infinitely good and wise, who has formed the universe from all eternity, or in time, who preserves and governs it by himself or by his ministers, and who has appointed, in this world or in another, rewards to virtue, and punishments for guilt. These doctrines are clearly expressed in the writings of almost all the ancient philosophers. If they are accompanied by gross errors concerning the essence of the Deity, we reply that these authors did not perceive

(a) Art. Simonide, not. E.

them, or at least did not believe that they destroyed the unity of the Supreme Being (*b*). We will likewise affirm, that it is not just to reproach writers who are no more, with consequences which they would probably have rejected, had they known the danger to which they were exposed (*c*). We likewise declare, that it is not our intention to maintain that the philosophers of whom we speak entertained equally just ideas of the Deity with ourselves; but only that they were in general as remote from atheism as from polytheism.

CHAP. LXXIX. PAGE 24.

On the Moral Theology of the ancient Greek Philosophers.

THE first writers of the Church carefully collected such testimonies of the poets and Grecian philosophers as were favourable to the opinion of the unity of God, that of a providence, and other truths equally essential (*d*).

They believed also that they ought to compare the morality of Christianity with that which the ancient philosophers had taught to various nations; and acknowledged that the latter, notwithstanding its imperfection, had prepared the minds of men to receive the much more pure precepts of the former (*e*).

In these modern times, several works have appeared

(*b*) Moshem. Dissert. de Creat. ap. Cudw. t. ii. p. 315.

(*c*) Id. in Cudw. cap. 4, t. i. p. 685.

(*d*) Clem. Alex. Strom. lib. 5 et 6. Lactant. Divin. Institut. lib. 1, cap. 5, August. de Civit. Dei, lib. 8, cap. 9; lib. 18, cap. 47. Euseb. Præpar. Evang. lib. 11. Minuc. Felix, &c. &c.

(*e*) Clem. Alex. Strom. lib. 1, p. 331, 366, 376, &c.

which treat on the religious doctrines of the pagans (f); and some truly learned critics, after having investigated the subject with the most careful attention, have acknowledged that, on certain points, it merits the highest encomiums. The following is the testimony of M. Freret, with respect to the most essential of its doctrines: "The Egyptians and Greeks, therefore, knew and adored the Supreme God, though in a manner unworthy of him (g)." As to their morality, let us hear the celebrated Huet, bishop of Avranches: *Ac mihi quidem sæpenumero contigit, ut cum ea legerem quæ ad vitam rectè probèque instituendam, vel a Platone, vel ab Aristotele, vel a Cicerone, vel ab Epicteto tradita sunt, mihi viderer ex aliquibus Christianorum scriptis capere normam pietatis (h) **.

Authorised by such great examples, and obliged by the plan of my work to give a sketch of the moral theology of the Greeks, I am nevertheless far from supposing that it can enter into competition with that taught by Christianity. Without expatiating on the excellences which distinguish the work of Divine Wisdom, I shall confine myself to a single article. The legislators of Greece were satisfied with saying, *Honour the Gods*. The Gospel says, *Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself (i)*. Saint Augustin affirms that this law, which contains within it and gives life to all the rest, was in part known to Plato (k). But what Plato taught in this respect

(f) Mourg. Plan. Theolog. du Pythagor. Thomassin, Meth. d'enseigner les Lettres Hum. Id. Meth. d'enseigner la Philosophie. Burigny, Theolog. Paienn. Cudw. Syst. intellect. passim.

(g) Def. de la Chronol. p. 379 et 380.

(h) Huet. Alnetan. Quæst. lib. 2, p. 92.

* For frequently while I have read the moral lessons inculcated in the works of Plato, Aristotle, Cicero or Epictetus, I have imagined that I was reading the pious precepts of Christian writers.

(i) Luke, chap. x. ver. 27.

(k) August. de Civit. Dei, lib. 8, cap. 9.

was only a consequence of his theory concerning the sovereign good; and had so little influence on the morality of the Greeks, that Aristotle declares it would be absurd to say that we love Jupiter (*l*).

C H A P. LXXX. P A G E 39.

On some Citations in this Work.

AT the period which I have chosen, hymns and other poems were circulated in Greece, which were attributed to very ancient poets: but persons of learning knew so well they were not authentic, that Aristotle even doubted whether any such poet as Orpheus had ever existed (*m*). Afterwards the most celebrated names were placed at the head of a number of writings, the true authors of which were unknown. Such are some treatises found at present in the editions of the works of Plato and Aristotle. I have quoted them occasionally, because they are authority; and sometimes under the names of those great men, for brevity, and because they are inserted in their works.

(*l*) Aristot. Magn. Mor. lib. 2, cap. 11, t. ii. p. 187, D.

(*m*) Cicero de Nat. Deor. lib. 1, cap. 38, t. ii. p. 429.

SAME CHAP. PAGE 40.

On the Number of Theatrical Pieces extant in Greece towards the Middle of the Fourth Century before Christ.

ON the authority of Suidas, Athenæus, and other authors, whose testimonies have been collected by Fabricius (*n*), I have made the number of these pieces amount to about three thousand. The estimates of the same writers, with respect to each article in particular, do not merit equal regard. But it must be observed that they have cited a great number of dramatic authors who lived before the younger Anacharsis, or in his time, without specifying the number of pieces they wrote. If there is exaggeration on one side, there is omission on the other; and the result cannot greatly differ from the estimate I have given. If, instead of confining myself to a particular period, I had followed the whole history of the Greek Theatre, the number would have been tripled or quadrupled. For, in the few works which can be of use in the present enquiry, mention is made of about three hundred and fifty poets who had written tragedies and comedies (*o*).

We only possess entire seven dramatic pieces of Æschylus, seven of Sophocles, nineteen of Euripides, and eleven of Aristophanes; in the whole, forty-four. To these may be added the nineteen comedies of Plautus, and the six of Terence, which are copies or imitations of Greek comedies.

(*n*) Fabr. Bibl. Græc. t. i. p. 736.

(*o*) Id. ibid. p. 662 et 736.

Time has spared no branch of Grecian literature. Historical compositions, works relative to the sciences, systems of philosophy, treatises on politics, morals, medicine, &c. have almost all perished. The writings of the Romans have experienced the same fate. Those of the Egyptians, the Phœnicians, and several other enlightened nations, have been lost in almost one general wreck.

The copies of a work were formerly multiplied with so much labour, such great wealth was requisite to collect even a small library, that it was with the utmost difficulty that knowledge penetrated from one country to another, or even was preserved in the place where it had originated. This consideration ought to render us very circumspect with regard to the knowledge which we grant or refuse to the ancients.

The defect of the means to preserve and communicate their discoveries, which so often obstructed the philosophers of antiquity in their researches, is no longer an impediment to the moderns. The art of printing, that happy offspring of chance, and the most important perhaps of all inventions, facilitates and preserves the intercourse of ideas between all ages and nations. Knowledge once acquired can now never become extinct; and may perhaps be increased to a degree as much superior to that we at present possess, as our attainments in science are superior to those of the ancients. The influence which the art of printing has hitherto had, and that which it may have in future, on the minds of men, would be an excellent subject to discuss.

SAME CHAP. PAGE 56.

On the Griphi and Impromptus.

THE word *griph* (γρίφος) signifies a net, and was the name given to certain enigmatical questions which were sportively proposed during an entertainment, and which the guests were frequently puzzled to unravel (*p*). Those who were unable to answer them were subjected to a forfeit.

There were different kinds of griphi. Some were properly enigmas. Such is the following: "I am very large at my birth, and likewise in old age; but very small when at maturity (*q*)."
A shadow.—Such also is this: "There are two sisters who incessantly beget each other (*r*)."
Day and Night, both which words are feminine in Greek.

Other griphi turn on the resemblance of names; as, for example—"What is that which is at once found on the earth, in the sea, and in the heavens (*s*)?"
The dog, the serpent, the bear. The names of these animals have been given to certain constellations.

Others were formed by a play on letters, syllables, or words. It was required perhaps to recite a verse which began with a certain letter, or one in which another certain letter was not found, or one which began and ended with certain syllables (*t*); or verses the feet of which were composed of the same number of letters, or which might be transposed without injury to the sense or harmony (*u*).

(*p*) Suid. in Γρίφος. Schol. Aristoph. in Vesps. v. 20.

(*q*) Theodect. ap. Athen. lib. 10, cap. 28, p. 451, E.

(*r*) Id. ibid.

(*s*) Id. ibid. cap. 20, p. 453, B.

(*t*) Id. ibid. cap. 16, p. 448, D.

(*u*) Id. ibid. cap. 20, p. 453, D.

The latter griphi, and some others which I might adduce (x), having some resemblance to the French *logogriphes*, I have thought I might be allowed to give them that name in chap. xxv. of this work.

The poets, and especially the writers of comedies, frequently made use of griphi. It appears that collections of them have been compiled; and it is one of these collections which I suppose Euclid to have had in his library.

I have said in the same place that he also had in his library certain *impromptus*; and have cited in the margin a passage from Athenæus, who has given us six verses of Simonides, composed extempore. Some may hence be inclined to enquire whether the practice which in Italy is called *improvisating* was known to the Greeks, who were endowed with an imagination at least as lively as that of the Italians, and whose language was still better adapted to poetry than the Italian. The following are two facts, one of which is prior by two centuries, and the other posterior by three, to the time in which I suppose Anacharsis to have travelled. 1. The first essays of tragedy were entirely extempore, and Aristotle gives us to understand that they were in verse (y). 2. Strabo mentions a poet of Tarsus in Cilicia, who lived in his time, and who could declaim in such elegant verse on any proposed subject, that he seemed to be immediately inspired by Apollo. He especially succeeded in subjects for tragedy (z). Strabo adds that this talent was not uncommon among the inhabitants of Tarsus (a); and hence, no doubt, is derived the

(x) Theodect. ap. Athen. lib. 10, cap. 20, p. 453, D.

(y) Aristot. de Poet. cap. 4, t. ii. p. 654, E. et 655, B.

(z) Strab. lib. 14, p. 676.

(a) Id. ibid. p. 674.

epithet *Tarsiscus*, which was given to certain poets who produced, without premeditation, tragic scenes at the pleasure of those by whom they were requested (b).

(b) Diog. Laert. lib. 4, § 58. Menag. *ibid.*

The poets, and especially the comic poets, were generally made use of by the ancients in their collections. I have been surprised to find that one of their collections, which I suppose Lucilius to have had in his library, I have said in the same place that he also had in his library certain imitations; and have cited in the notes a passage from Athenæus, who has given us six verses of Simonides, composed extempore. It may be here be inclined to enquire whether the practice which in Italy is called improvising was known to the Greeks, who were endowed with an imagination at least as lively as that of the Italians, and whose language was still better adapted to poetry than the Italian. The following are two facts, one of which is given by two writers, and the other by three, to the time in which I suppose Athenæus to have travelled. The first effrays tragedy were chiefly extempore, and Aristotle gives us so understanding that they were in verse (1). Lucian mentions a poet of Tarsus in Cilicia, who lived in his time, and who could declaim in such elegant verse on any proposed subject, that he seemed to be immediately inspired by Apollo. He especially succeeded in subjects for tragedy (2). Strabo adds that this talent was not uncommon among the inhabitants of Tarsus (3), and hence, no doubt, is derived the

- (1) Theophrast. ap. Athen. lib. 12, cap. 20, § 43, D.
(2) Athen. de loc. cap. 1, § 2, § 3, B. et 2, § 2, B.
(3) Strab. lib. 14, § 2, § 3, C.
(4) Lib. 14, § 2, § 4, C.

ADVERTISEMENT

CONCERNING

THE FOLLOWING TABLES.

I HAVE imagined that these Tables might be useful to those who should read, and also to those who should not read, the Travels of the Younger Anacharfis.

The first contains the principal epochas of the Grecian history to the reign of Alexander. I have carefully examined them all; and though I have chosen the most able guides, I have not implicitly followed their opinions, but compared them with those of other chronologists.

I have given tables of the measures, weights, and money of Athens; because these frequently occur in my work. The tables of the itinerary measures of the Romans were necessary to ascertain those of the Greeks.

I have given no tables of the cubic measures of the ancients, nor the money of the different states of Greece; because I have rarely had occasion to speak of these, and have found only uncertainty in my enquiries concerning them.

In subjects of this kind we frequently can only obtain, by our most elaborate researches, the right to confess our ignorance; and this I think that I have acquired.

T A B L E S.

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lish Miles, &c.) — — — — p. 191
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T A B L E I.

CONTAINING the principal Epochas of the Grecian
History, from the Foundation of the Kingdom of
Argos to the Reign of Alexander.

* * * It will be proper to premise that, for the dates preceding the first of the Olympiads, I have almost always followed the calculations of the late M. Freret, as he has given them either in his work entitled *Defense de la Chronologie*, or in the several papers of which he is the author, in the *Memoirs of the Academy of Belles Lettres*. In the dates posterior to the first Olympiad, I have commonly followed the *Fasti Attici* of father Corneii.

				Years bef.C.
COLONY led by Inachus to Argos	—	—	—	1970
Phoroneus, his son	—	—	—	1945
Deluge of Ogyges in Bœotia	—	—	—	1796
Colony of Cecrops to Athens	—	—	—	1657
Colony of Cadmus to Thebes	—	—	—	1594
Colony of Danaus to Argos	—	—	—	1586
Deluge of Deucalion in the environs of Parnassus, or in the southern part of Thessaly	—	—	—	1580

	Year bef. C.
Birth of the arts in Greece	1547
Reign of Perseus at Argos	1458
Foundation of Troy	1425
Arrival of Pelops in Greece	1423
Birth of Hercules	1383
Birth of Theseus	1367
Expedition of the Argonauts may be placed towards the year	1360
Atræus begins to reign at Olympia	1345
First war of Thebes between Eteocles and Polynices, sons of Oedipus	1329
War of Theseus against Creon, king of Thebes	1326
Second war of Thebes, or war of the Epigoni	1319
Death of Theseus	1305
Death of Atræus	1301
Taking of Troy	1282
Return of the Heraclidæ into Peloponnesus	1262
Emigration of the Ionians into Asia Minor, where they found the cities of Ephesus, Miletus, Colophon, &c.	1076
Death of Codrus, last king of Athens	1092
Institution of the perpetual Archons	Idem
Birth of Lycurgus	926
Birth of Homer towards the year	900
Restoration of the Olympic Games by Iphitus	884
Legislation of Lycurgus	845
Death of Lycurgus	841

1780	—	—	—	the southern part of Thessaly
1782	—	—	—	Scythia of Persia in the ravines of Taurus, &c. in
1784	—	—	—	Colony of Athenians to Argos
1787	—	—	—	Colony of Athenians to Athens
1790	—	—	—	Debate of Olympos in Persia
1791	—	—	—	Phonians in Persia
1792	—	—	—	Colony of Athenians to Argos

EIGHTH CENTURY
BEFORE CHRIST.

Olympiads

Years
bef. C.

Ol. 1.

OLYMPIAD in which Corcebus gained the prize of the stadium, and which has since been made the principal æra of chronology 776

(Each Olympiad contains four years; each of which, beginning at the new moon that follows the summer solstice, corresponds to two Julian years, and includes the six last months of the first and the six first months of the following).

Ol. 2,
yr. 3.

Theopompus, grandson of Charilaus, and nephew of Lycurgus, ascends the throne of Lacedæmon 770

Ol. 5,
2.

The people of Chalcis in Eubœa send a colony to Naxos in Sicily 758

3.

Foundation of Syracuse and Coreyra by the Corinthians 757

Foundation of Sybaris and Crotona towards the same time.

Ol. 7,
1.

The people of Naxos in Sicily send a colony to Catana 752

The authority of the Archons of Athens ceases to be for life, and is limited to ten years.

Ol. 9,
2.

Beginning of the first Messenian war 743

Ol. 14,
1.

End of the first Messenian war 724

The double course of the stadium introduced at the Olympic games,

Olympiads	124	EPOCHAS.	Years bef. C.
Ol. 18, yr. 1.	Re-establishment of wrestling and the pentathlon at the Olympic games	—	708
	Phalantus, a Lacedæmonian, conducts a colony to Tarentum.		

SEVENTH CENTURY BEFORE CHRIST.

Ol. 23, 4.	BEGINNING of the second Messenian war, 39 years after the end of the first	—	684
	About the same time the poet Tyrtæus flourished.		
Ol. 24,	The Archons of Athens became annual	—	683
Ol. 25.	Race for chariots with four horses instituted at Olympia towards the year	—	680
Ol. 28, 1.	The second Messenian war ended by the taking of Ira	—	668
Ol. 29.	A part of the Messenians settle at Zancle in Sicily, which city afterwards takes the name of Messina	—	664
Ol. 30, 3.	Cypselus obtains the throne of Corinth, and reigns 30 years	—	658
	Byzantium founded by the people of Megara.		
Ol. 33, 1.	The combat of the pancratium instituted at the Olympic games	—	648
Ol. 34, 1.	Terpander, poet and musician of Lesbos, flourished	—	644

Ol. 35, yr. 1.	Birth of Thales of Miletus, founder of the Ionian school	—	—	—	640
3.	Birth of Solon	—	—	—	638
Ol. 37, 1.	Running and wrestling of children introduced at the Olympic games	—	—	—	632
Ol. 38, 1.	Death of Crypselus, tyrant of Sicyon. His son Periander succeeds him	—	—	—	628
Ol. 39, 1.	Archonship and legislation of Draco at Athens	—	—	—	624
Ol. 41, 1.	Boxing between children instituted at the Olympic games	—	—	—	616
Ol. 42, 1.	Murder of the adherents of Cylon at Athens	—	—	—	612
3.	Birth of the philosopher Anaximander of Miletus	—	—	—	610
Ol. 44, 1.	Alcæus and Sappho flourished	—	—	—	604

SIXTH CENTURY BEFORE CHRIST.

Ol. 45,	BIRTH of Pythagoras towards the year	—	—	—	600
	He died aged about ninety years.				
4.	Eclipse of the sun predicted by Thales, which took place during the battle between Cyaxares king of the Medes and Alyattes king of Lydia on the 9th of July	—	—	—	597
	Epimenides of Crete purifies the city of Athens from the pollution incurred by the murder of the adherents of Cylon.				

Ol. 46, yr. 1.	Solon induces the council of the Amphietyons to resolve to march their forces against the people of Cirrha, accused of impiety towards the temple of Delphi	— — —	596
3.	Archonship and legislation of Solon	—	594
4.	Solon travels into Egypt, Cyprus, Lydia, &c.	—	593
Ol. 47,	Arrival of the sage Anacharsis at Athens	—	592
	Pittacus begins to reign at Mytilene	—	590
3.	He retains the sovereign power during ten years	—	
Ol. 48,	Competition of musicians instituted at the Pythian games	— — —	585
3.	These games were celebrated at Delphi in the spring.	—	
4.	Death of Periander: the Corinthians recover their liberty.	—	
Ol. 49,	First Pythiad, serving for an epocha to calculate the years in which the public games were celebrated at Delphi	— — —	581
4.			
Ol. 50,	First attempts in comedy by Sufarion	—	580
1.	Some years after Thespis makes his first essays in tragedy.	—	
Ol. 51,	Anaximander, philosopher of the school of Miletus, becomes celebrated	— —	575
2.			
Ol. 52,	Æsop flourished	— — —	572
3.	Death of Pittacus of Mytilene	— —	570
Ol. 55,	Pisistratus usurps the sovereign power at Athens	—	560
1.	Cyrus ascends the throne. Beginning of the empire of the Persians.	—	
2.	Solon dies aged 80 years	— — —	559
3.	Birth of the poet Simonides	— —	553

Olympiads

EPOCHAS.

821 127

Years
bef. C.

Ol. 54, yr. 1.	Death of Thales — — — —	548
	The poet Theognis flourished, Burning of the temple of Delphi.	
Ol. 59, 2.	Battle of Thymbra. Cræsus king of Lydia is defeated. Cyrus takes the city of Sardis	543
Ol. 61, 1.	Thespis represents his Alceſtis. Prizes inſti- tuted for tragedy — — —	536
Ol. 62, 1.	Anacreon flouriſhed — — —	532
4.	Death of Cyrus. His ſon Cambyſes ſucceeds him — — —	529
Ol. 63, 1.	Death of Piſiſtrat us, tyrant of Athens. His ſons Hippias and Hipparchus ſucceed him	528
4.	Birth of the poet Æſchylus — — —	525
Ol. 64, 3.	Chærilus, the tragic author, flouriſhed — — —	524
	Death of Polycrates, tyrant of Samos, after a reign of eleven years — — —	522
4.	Darius, ſon of Hyſtaſpes, begins his reign in Perſia — — —	521
Ol. 65, 3.	Birth of Pindar — — —	517
Ol. 66, 3.	Death of Hipparchus, tyrant of Athens — — —	514
Ol. 67, 3.	Darius retakes Babylon — — —	510
	Hippias driven from Athens. Clifthenes increaſes the number of the tribes at Athens from four to ten.	
Ol. 68, 1.	Expedition of Darius againſt the Scythians	508
Ol. 69, 1.	Ionia revolts againſt Darius. Burning of Sardis	504

SIXTH CENTURY BEFORE CHRIST.

Olympiads

Years
bef. C.Ol. 70,
yr 1.

RACE for chariots drawn by two mules introduced at the Olympic games — 500

Birth of the philosopher Anaxagoras.

Æschylus, at the age of 25 years, is a competitor for the prize in tragedy with Pratinas and Chœrilus.

4. Birth of Sophocles — 497

Ol. 71,
1.

Taking and destruction of Miletus by the Persians. Phrynicus, the disciple of Theſpis, makes it the subject of a tragedy. He first introduced female characters on the stage 496

Birth of Democritus. He lived 90 years.

2. Birth of the historian Hellanicus, of Lesbos 495

Ol. 72,

Gelon, king of Syracuse — 491

2.

3. Battle of Marathon, the 29th of September, gained by Miltiades — 490

4. Miltiades having been unsuccessful in the siege of Paros, is prosecuted, and dies — 489

Ol. 73,

Chionides of Athens brings a comedy on the stage — 488

1.

3. Death of Darius king of Persia. Xerxes, his son, succeeds him — 485

4. Birth of Euripides — 484

Birth of Herodotus.

Olympiads	EPOCHAS.	129	Years bef. C.
Ol. 74, yr. 4.	Xerxes passes the winter at Sardis — —	—	481
	Xerxes crosses the Hellespont in the spring, and continues there a month.		
Ol. 75, 1.	Battle at Thermopylæ in the beginning of August. Xerxes arrives at Athens towards the end of that month — — —	—	480
	Battle of Salamis, the 20th of October.		
	Birth of the orator Antiphon.		
2.	Battles of Plataea and Mycale the 22d of September — — —	—	479
Ol. 77, 1.	Birth of Thucydides — — —	—	471
	Banishment of Themistocles.		
3.	Victory of Cimon over the Persians near the river Eurymedon — — —	—	470
	Æschylus and Sophocles dispute the prize of tragedy, which is adjudged to the latter		469
	Birth of Socrates.		
	Cimon removes the bones of Theseus to Athens.		
Ol. 78, 1.	Death of Simonides — — —	—	468
2.	Death of Aristides — — —	—	467
4.	Death of Xerxes. Artaxerxes Longimanus succeeds him, and reigns forty years —	—	465
Ol. 79, 1.	Earthquake at Lacedæmon. Third Messenian war. This war lasted ten years —	—	464
4.	Cimon leads a body of Athenian troops to the assistance of the Lacedæmonians, who suspecting them of perfidy, send them back, which becomes a source of misunderstanding between the two states. Banishment of Cimon		461
Ol. 80, 1.	Birth of Hippocrates — — —	—	460

Olympiads

130

EPOCHAS.

Years
bef. C.Ol. 80,
yr. 2.

Birth of the orator Lyfias ——— 459

Ol. 81,
1.

Death of Æschylus ——— 456

The Athenians under the conduct of Tolmides,
and afterward under that of Pericles, lay waste
the coasts of Laconia.

2.

Cratinus and Plato, poets of the ancient comedy 455

Ol. 82,
1.

Ion brings his tragedies on the stage — 452

Death of Pindar.

3.

Truce for five years between the states of Pello-
ponnesus and the Athenians concluded by
Cimon, who had been recalled from banish-
ment, and who soon after led an army into
Cyprus ——— 450

4.

Cimon obliges the king of Persia to sign a
treaty with the Greeks dishonourable to that
monarch.

Death of Cimon ——— 449

Death of Themistocles, aged 65 years.

Ol. 83,
3.

The Eubœans and Megareans separate from
the Athenians, who reduce them, under the
conduct of Pericles ——— 446

Expiration of the truce of five years between
the Lacedæmonians and the Athenians.

Another truce of thirty years — 445

Ol. 84,
1.

The philosophers Melissus, Protagoras, and
Empedocles flourished ——— 444

Herodotus reads his History at the Olympic
games.

Pericles remains without competitors. He had
taken part in the government for 25 years
before, and enjoyed an almost absolute power
during 15 years after.

Olympiads

EPOCHAS.

431

Years
bef. C.

Ol. 84, yr. 3.	Euripides, aged 43 years, gains the prize for tragedy for the first time	— — —	442
Ol. 85, 3.	The Athenians send a colony to Amphipolis		437
	Building of the Propylæa in the citadel of Athens.		
	Restoration of comedy, which had been prohibited three years before.		
Ol. 86, 1.	The war between the Corinthians and Corcyreans commences	— — —	436
	Birth of Isocrates.		
	Then flourished the philosophers Empedocles, Hippocrates, Gorgias, Hippias, Prodicus, Zeno of Elea, Parmenides, and Socrates.		
Ol. 87, 1.	The 27th of June, Meton observed the summer solstice, and invented a new cycle, which he made commence at the new moon which followed the summer solstice, and corresponded to the 16th of July	— — —	432
	The civil year, before, began with the new moon which followed the winter solstice. It afterwards commenced with that which follows the summer solstice, at which time also the new Archons entered on their office.		
	Beginning of the Peloponnesian war, in the spring of the year	— — —	431
3.	Plague of Athens	— — —	430
	Eupolis begins to write comedies.		
	Birth of Plato, in the month of May	—	429
4.	Death of Pericles towards the month of October.		
Ol. 88, 1.	Death of Anaxagoras	— — —	428

Olympiads

132

EPOCHAS.

Years
bef. C.Ol. 88,
yr. 2.The Athenians seize on Mytilene, and divide
among them the lands of Lesbos — — 427The orator Gorgias persuades the Athenians to
succour the Leontines in Sicily.

3. The Athenians purify the isle of Delos — 426

4. The Athenians take Pylos in Peloponnesus 425

Death of Artaxerxes Longimanus. Xerxes II.
succeeds him.Ol. 89,
1.Battle of Delium between the Athenians and
Bœotians, in which the latter gain the vic-
tory. Socrates there saves the life of young
Xenophon — — — — 424Death of Xerxes II. the king of Persia. Darius
Nothus succeeds him, and reigns 19 years.First representation of the Clouds of Aristo-
phanes — — — — 423

2. The temple of Juno at Argos burnt.

3. Battle of Amphipolis, in which Brasidas the
general of the Lacedæmonians, and Cleon the
general of the Athenians, are slain — 422Truce for fifty years concluded between the
Athenians and Lacedæmonians — — 4214. The Athenians, under various pretexts, break
the truce, and enter into an alliance with the
Argives, the Eleans, and the Mantineans.Ol. 91,
1.

Alcibiades gains the prize at the Olympic games 416

The Athenians reduce Melos. Expedition of
the Athenians into Sicily — — 4153. The truce for fifty years, concluded between the
Lacedæmonians and Athenians, ends by an
open rupture, after having continued six years
and ten months — — — 414

Olympiads	EPOCHAS.	183	Years bef. C.
Ol. 91, yr 3.	The Lacedæmonians seize on and fortify Decelia — — — —		413
4.	The army of the Athenians is totally defeated in Sicily. Nicias and Demosthenes put to death in the month of September.		
Ol. 92, 1.	Alcibiades forsakes the Lacedæmonians —		411
	Four hundred citizens placed at the head of the government towards the beginning of the year.		
2.	The four hundred are deposed, and the democracy re-established, towards the month of July of the same year.		
	Banishment of Hyperbolus. The ostracism laid aside.		
Ol. 93, 2.	Death of Euripides towards the year —		407
3.	Dionysius the Elder ascends the throne of Syracuse — — — —		406
	Death of Sophocles.		
	Battle of Arginusæ, in which the fleet of the Athenians defeats that of the Lacedæmonians.		
	Lyfander gains a signal victory over the Athenians near Ægos-Potamos.		
4.	Death of Darius Nothus. Artaxerxes Mnemon succeeds him.		
	Athens taken by the Lacedæmonians towards the end of April of the year —		404
Ol. 94, 1.	Lyfander establishes at Athens thirty magistrates, known by the name of the thirty tyrants. Their authority was abolished eight months after.		

Olympiads	134	EPOCHAS.	Years bef. C.
Ol. 94, yr 2.		The democracy re-established at Athens. Ar- chonship of Euclid. Amnesty	— 402
4.		Expedition of the younger Cyrus	— 400

FOURTH CENTURY

BEFORE CHRIST.

Ol. 95, 1.	D EATH of Socrates towards the month of June	—	399
Ol. 96, 3.	Conon defeats the Lacedæmonians near Cnidus	—	394
	Agefilaus, king of the Lacedæmonians, defeats the Thebans at Coronea	—	393
4.	Conon rebuilds the walls of the Piræus.		
Ol. 97, 1.	The Athenians, under the conduct of Thrasy- bulus, make themselves masters of a part of Lesbos	— — — —	392
	Death of Thucydides	— —	391
Ol. 98, 2.	Peace of Antalcidas between the Persians and Greeks	— — — —	387
3.	Birth of Demosthenes	— — — —	385
Ol. 99, 1.	Birth of Aristotle	— — — —	384
Ol. 100, 3.	Pelopidas, and the other exiles from Thebes, leave Athens, and seize the citadel of Thebes, which had been taken by the Lacedæmonians a short time before	— — — —	378
4.	Naval Battle near Naxos, in which Chabrias, the Athenian general, defeats the Lacedæmonians		377

Olympiads

EPOCHAS.

135

Years
bef. C.

Ol. 101, yr. 2.	Eubulus of Athens, author of several comedies	376
	Timotheus, the Athenian general, takes Cor- cyra, and defeats the Lacedæmonians at Leucas	375
	3. Artaxerxes Mnemon, king of Persia, gives peace to Greece. The Lacedæmonians pre- serve the empire of the land, and the Athe- nians obtain that of the sea. — —	374
	Death of Evagoras, king of Cyprus.	
4.	Appearance of a comet in the winter of 373 and 372 — — — —	372
	Earthquakes in Peloponnesus. The cities of Helice and Bura destroyed.	
	Ol. 102, 1. Plataea destroyed by the Thebans.	
	2. Battle of Leuctra the 8th of July. The Thebans, commanded by Epaminondas, defeat the La- cedæmonians under the command of their king Cleombrotus, who is slain — —	371
3.	Foundation of the city of Megalopolis in Ar- cadia.	
	Death of Jason, tyrant of Pheræ — —	369
	4. Expedition of Epaminondas into Laconia. Foundation of the city of Messene. The Athenians, under the command of Iphicrates, come to the assistance of the Lacedæmonians.	
	Aphareus, the adopted son of Iliocrates, begins to write tragedies — —	368
Ol. 103, 1.	Eudoxus of Cnidus flourished.	
	Death of Dionysius the Elder, king of Syracuse. His son, of the same name, succeeds him in the spring of the year. — —	367

Ol. 103, yr. 2.	Aristotle comes to reside at Athens when eighteen years of age — —	366
Ol. 104, 1.	Pelopidas attacks and defeats Alexander the tyrant of Pheræ, and is himself slain in the battle — — —	363
2.	Battle of Mantinea, and death of Epaminondas, on the 12th of the month Scirophorion, which corresponds to the 5th of July —	362
3.	Death of Agesilaus, king of Lacedæmon. Death of Artaxerxes Mnemon. Ochus suc- ceeds him. Third voyage of Plato into Sicily towards the beginning of the year — —	361
Ol. 105, 1.	He remained there 15 or 16 months. Philip ascends the throne of Macedon —	360
3.	The Social War. The cities of Chios, Rhodes, Cos, and Byzantium detach themselves from the Athenians — — —	358
4.	Expedition of Dion into Sicily. He embarks at Zacynthus in the month of August of the year — — —	357
	Eclipse of the moon the 9th of August. Beginning of the Sacred War — —	356
Ol. 106, 1.	Birth of Alexander towards the end of July. Philip his father crowned conqueror at the Olympic games.	
3.	Iphicrates and Timotheus prosecuted, and de- prived of the command of the army —	354
	Demosthenes ascends the rostrum for the first time.	

Olympiads

EPOCHAS.

137

Years
bef. C.

Ol. 106, yr. 4.	Death of Mausolus, king of Caria. Artimesia, his wife and sister, succeeds him, and reigns two years — — —	353
Ol. 107, 4.	The Olynthians, besieged by Philip, implore succour from the Athenians — —	349
Ol. 108, 1.	Death of Plato in the month of May —	347
2.	Treaty of alliance and peace between Philip and the Athenians concluded by the latter the 19th of March, and signed by that prince towards the middle of May — —	346
	Philip seizes on Phocis in the month of June of the same year.	
Ol. 109, 2.	Timoleon drives king Dionysius from Syracuse, and sends him to Corinth — —	343
3.	Birth of Epicurus in the month of January —	341
	Birth of Menander about the same time.	
Ol. 110, 3.	Battle of Chæronea the 3d of August —	338
	Death of Isocrates.	
4.	Death of Timoleon — — —	337
Ol. 111, 3.	Death of Philip king of Macedon — —	336
Ol. 113, 1.	Philemon begins to produce his comedies —	328
Ol. 114, 1.	Death of Alexander in the beginning of the year — — —	323
	Death of Diogenes.	
3.	Death of Aristotle — — —	322
	Death of Demosthenes.	

T A B L E II.

CONTAINING the Names of Persons who have distinguished themselves in Literature and the Arts, from the time of the Trojan War to the Reign of Alexander, inclusively.

THE object of the following Table is to exhibit, in a compendious and distinct manner, the successive progress of knowledge among the Greeks. In it we shall see that the number of men of literature and artists, which was very limited in the earliest ages, increased prodigiously in the sixth century before Christ, and continued to increase during the fifth, and in the fourth, in which the reign of Alexander ended. We may hence infer that the sixth century before Christ was the æra of the first and perhaps the greatest revolution that has taken place in the minds of men.

It will also shew what cities have produced the greatest number of men of genius, and the branches of literature that have been cultivated with most success in each age.

This table may serve as an introduction to the history of the arts and sciences of the Greeks; I am indebted for it to the friendship of the baron de Sainte-Croix, of the Academy of Belles Lettres. His extensive learning must leave no doubt of the accuracy with which he has conducted his researches; and we may judge of the difficulty of his undertaking from the

remarks which he has communicated to me, and which I here subjoin.

“ In constructing this Table, I have neglected no means of ascertaining with exactness the country and profession of the persons whose names it contains ; I have had recourse to the original sources, and considered and compared different testimonies, without implicitly following either Pliny, with respect to artists ; or Diogenes Laertius, with regard to philosophers.

“ I have determined the age in which these men lived by expressing authorities ; or, when I have wanted these, by the analogy of facts, or calculating the generations ; and rarely have my conjectures been unsupported by proofs.

“ The three first ages are very barren, and present great uncertainty. I have excluded from them all imaginary and fabulous personages.

“ I have given the name of each great man in the age in which he flourished. Thus Socrates is placed in the fifth century before Christ, though he was put to death in the beginning of the fourth ; which may also shew that I have not meant to place a great distance between two persons, though I have given their names in different ages, as may be clearly seen in the example of Hesiod and Homer, with respect to whose age I have followed the Parian Chronicle, from which I have never departed in my calculations.

“ I have frequently placed a whole generation between the master and the disciple. Sometimes also I have given the name of the latter immediately after that of the former, as in the case of Chersiphron, and Metagenes, his son, because they jointly superintended the building of the famous temple of Ephefus, &c. &c.

“ To exhibit the reigning taste in each age, and the progress of every science and art, I have sometimes mentioned persons who were not of equal celebrity ; but the union of all these names was necessary. Thus, by casting our eyes over the fourth century, we may judge of the passion which the Greeks

" had conceived for philosophy, when we observe so great a
" number of the disciples of Socrates or Plato in immediate suc-
" cession.

" When a science or art has appeared to me neglected in any
" age, I have sought out even the most inconsiderable person by
" whom it has been cultivated.

" When a man of genius is mentioned who had opened to
" himself a new track in any art or science, I have specified it by
" a distinct name, as painting in one colour, the middle comedy,
" &c. which had for their inventors Cleophantus, Sotades, &c. ;
" but afterwards I have not repeated the specific distinction. I
" have termed Herophilus Physician-anatomist, because he first
" seriously applied himself to anatomy ; and I have styled Phil-
" nus an Empirical Physician, and Erasistratus a Dogmatical Phy-
" sician, because the former gave occasion to the empirical, and
" the latter to the dogmatical sect, &c,

" I have always given the art or science in which each great
" man was most eminent. All the philosophers, and especially
" those of the school of Pythagoras, embraced the whole circle
" of the learning of their time. I have however noticed such
" as have obtained reputation in any particular science or art.
" If they have excelled in several, I have named that which they
" have more especially cultivated. With respect to such men
" as Thales, Pythagoras, &c. such a distinction appeared to me
" useless ; only to name them was sufficient."

THIRTEENTH, TWELFTH, AND
ELEVENTH CENTURIES

BEFORE CHRIST.

CHIRON of Theffaly, Astronomer, Physician, and Musician.

Palamedes of Argos, Poet, Musician, and Tactician.

Thamyris of Thrace, Musician.

Tiresias, Poet and Diviner.

Manto, or Daphne, Diviners and Poets.

Corinnus, disciple of Palamedes, Poet.

Sisyphus of Cos, Poet.

Dares of Phrygia, Historical Poet.

Dictys of Cnossus, Historical Poet.

Automedes of Mycenæ, Poet.

Demodocus of Corcyra, his disciple.

Phemonoe, Diviners and Poets.

Podalirius, Physician.

Machaon, Physician.

Phemius of Ithaca, Musician.

Oxylus of Elis, Legislator.

Dædalus, Sculptor, Painter, and Architect.

Eudocus, his disciple, Sculptor, Painter, and Architect.

Nicomachus, son of Machaon, Physician.

Gorgasus, his brother, Physician.

Oræbantius of Træzen, Poet.

TENTH CENTURY

BEFORE CHRIST.

ARDALUS of Trœzen, Poet and Musician.

Thales of Gortyna, in Crete, Legislator, Lyric Poet, and Musician.

Xenodamus of Cythera, Poet and Musician.

Onomacritus of Crete, Legislator.

Melœsander of Miletus, Poet.

Pronapides of Athens, Poet and Grammarian.

Hesiod of Ascra, in Bœotia, Didactic Poet.

NINTH CENTURY

BEFORE CHRIST.

HOMER of Chios, Epic Poet.

Phidon of Argos, Legislator.

Eumelus of Corinth, Historical Poet.

Archinus of Miletus, Poet.

Lycurgus of Sparta, Legislator.

Cleophrantus of Corinth, Painter in one colour.

Charmadas,

Dinias,

Hygiemon,

Eumarus of Athens,

Polymnestes, Poet and Musician.

} Painters.

EIGHTH CENTURY

BEFORE CHRIST.

IPHITUS of Elis, Legislator.

Callinus, Elegiac Poet.

Cimon of Cleonæ, Painter.

Bularchus of Lydia, Painter in different colours.

Zaleucus of Locris, Legislator.

Aminocles of Corinth, Ship-builder.

Cinæthon of Sparta, Poet.

Philolaus of Corinth, Legislator of Thebes.

Archilochus of Paros, Lyric and Satiric Poet.

Aristocles of Cydonia, Painter.

Xenocritus of Locris, Poet and Musician.

Charondas of Catana, Legislator.

Pisander of Camirus, Poet.

Periclitus of Lesbos, Musician.

Eupalinus of Megara, Architect.

SEVENTH CENTURY

BEFORE CHRIST.

TYRTÆUS of Athens, Poet and Musician.

Alcman of Sardes, Poet and Musician.

Lesches of Lesbos, Epic Poet.

Terpander of Lesbos, Poet and Musician.

Clonas of Tegea, Poet and Musician.
 Dibutades of Corinth, Sculptor in Plaster.
 Cepion, Musician.
 Stefichorus the Elder, of Himera, Poet and Musician.
 Helianax, his brother, Legislator.
 Rhæcus of Samos, Founder and Architect.
 Arion of Methymna, Poet and Musician.
 Theodorus of Samos, Founder, Architect, and Engraver.
 Draco of Athens, Legislator.
 Alceus of Mytilene, Military and Satirical Poet.
 Sappho of Mytilene, } Erotic Poetesses.
 Erinna of Lesbos, }
 Damophila, }
 Ibycus of Rhegium, Lyric Poet.
 Epimenides of Crete, Philosopher, Diviner, Poet, and Musician.
 Phocylides of Miletus, Gnomologic Poet.
 Euchyr of Corinth, Statuary.

SIXTH CENTURY

BEFORE CHRIST.

CADMUS of Miletus, Historian in Prose.
 Acusilaus of Argos, Historian.
 Thales of Miletus, Philosopher and Legislator.
 Glaucus of Chios, Worker in Iron.
 Periander of Corinth, one of the seven sages, Legislator.
 Bias of Priene, one of the seven sages, Legislator.
 Chilo of Sparta, one of the seven sages.
 Cleobulus of Lindus, one of the seven sages, Legislator.
 Pittacus of Mytilene, one of the seven sages, Legislator.

Myson of Laconia, one of the seven sages.

Solon of Athens, one of the seven sages, Legislator and Elegiac Poet.

Dropides, his brother, Poet.

Melas of Chios, Statuary.

Cherfias of Orchomenus, Poet.

Pisistratus, Tyrant of Athens, Editor of Homer.

Æsop of Cotic, in Phrygia, Fabulist.

Minnermus of Smyrna, Elegiac Poet.

Androdarnas of Rhegium, Legislator of the Chalcidians, in Thrace.

Sacadas of Argos, Elegiac Poet and Musician.

Micciades of Chios, Statuary.

Polyzelus of Messene, Historian.

Antistates, Architect.

Onomacritus, of Athens, Poet, Writer of Hymns.

Callæschros,

Antimachides, } Architects.

Porinus,

Dædalus, of Sicyon,

Dipœnus of Crete, his pupil,

Scyllis of Crete, his other pupil,

Dontas of Sparta,

Perillus of Agrigentum, Founder.

Archemus of Chios, Statuary.

Lafus of Hermione, Dithyrambic Poet and Musician.

Sufarion of Icaria, in Attica, Buffoon.

Dolon, his countryman, Buffoon.

Simonides of Ceos, Poet and Grammarian.

Theognis of Megara, Gnomologic Poet.

Hipponax of Ephesus, Satiric Poet.

Spintharus of Corinth, Architect.

Anaximander of Miletus, Philosopher.

Xenophanes of Colophon, Philosopher and Legislator.

Anaximenes of Miletus, Philosopher.

Matricetas of Methymna, Astronomer.

Theſpis of Athens, Tragic Poet.

Cleostratus of Tenedos, Astronomer.

Bupalus of Chios,

Athenis, his countryman,

Clearchus of Rhegium,

Theocles,

Doryclidas,

Medon of Sparta,

Tectæus,

Angelion,

Menæchmus of Naupactus,

Soidas, his countryman,

Callon of Ægina,

Dameas of Crotona,

Melanippides of Melos, Dithyrambic Poet.

Democedes of Crotona, Physician.

Eugamon of Cyrene, Epic Poet.

Memnon, Architect.

Phrynichus of Athens, Tragic Poet.

Bacchylides, Lyric and Dithyrambic Poet.

Anacreon of Teos, Lyric and Erotic Poet.

Chœrilus of Athens, Tragic Poet.

Pherecydes of Scyros, Philosopher.

Damophon of Messene,

Pythodorus of Thebes,

Laphæus of Messene,

Mnesiphilus of Phrear, in Attica, Orator.

Pythagoras of Samos, Philosopher and Legislator.

Antiochus of Syracuse, Historian.

Heraclitus of Ephesus, Philosopher.

Parmenides of Elea, Philosopher.

Aristæus of Crotona, Philosopher and Mathematician.

Theano of Crete, Lyric Poetess and Philosophress.

Arignota of Samos, Female Philosopher.

Statuaries.

Statuaries.

Damo, daughter of Pythagoras, Philosophress.

Cinæthus of Syracuse, Editor of Homer.

Cleobulina of Lindus, Poetess.

Hellanicus of Lesbos,

Damastus of Sigeum,

Xenomedes of Chios,

Xanthus of Lydia,

} Historians.

Hippodicus of Chalcis, Poet and Musician.

Melissus of Samos, Philosopher.

FIFTH CENTURY

BEFORE CHRIST.

ÆSCHYLUS of Athens, Tragic Poet.

Agatharcus, Scenic Architect.

Pratinus of Phlius, Tragic Poet.

Ocellus of Lucania, Philosopher.

Alcmæon of Crotona, Philosopher and Physician.

Hecataeus of Miletus,

Theagenes of Rhegium,

Aristeas of Proconnesus,

} Historians.

Hippasus of Metapontum, Philosopher.

Corinna of Tanagra, Lyric Poetess.

Onatas of Ægina,

Calliteles, his pupil,

Glaucias of Ægina,

Hegias of Athens,

Agelades of Argos,

} Statuaries.

Timagoras of Chalcis, Painter.

Panæus of Athens, Painter.

Panyalis of Halicarnassus, Epic Poet.

Pindar of Thebes, Lyric Poet.

Myrtis of Anthedon, Poetess.

Eugeon of Samos,

Deiochus of Proconnesus,

Eudemus of Paros,

Democles of Phigalea,

Melesagoras of Chalcedon,

} Historians.

Chionides of Athens, Comic Poet.

Harpalus, Astronomer.

Cenipodes of Chios, Philosopher, Astronomer, and Mathematician.

Phæax of Agrigentum, Architect.

Dionysius of Miletus, Historian.

Pherecydes of Leros, Historian.

Stomius,

Somis,

Anaxagoras of Ægina,

Simon, his countryman,

} Statuaries.

Archias of Corinth, Architect.

Sophron of Syracuse, Comic Poet.

Leucippus of Abdera, Philosopher, Astronomer, and Naturalist.

Diogenes of Apollonia, Philosopher, Orator, and Naturalist.

Scylax of Caryanda, Navigator and Geographer.

Mandrocles of Samos, Architect.

Zeno of Elea, Philosopher.

Democritus of Abdera, Philosopher.

Lamprus of Erythræa, Poet and Musician.

Xanthus, Lyric Poet.

Bion of Abdera, Mathematician.

Dionysius of Rhegium, Statuary.

Glaucus of Messene, Statuary.

Sophocles of Athens, Tragic Poet.

Corax of Syracuse, Rhetorician.

- Tifias of Sicily, his disciple.
 Stefimbrotus of Thafos, Historian.
 Protagoras of Abdera, Philosopher and Rhetorician.
 Metrodorus of Chios, Philosopher and Historian.
 Xenarchus of Syracuse, Comic Poet.
 Hippias of Elea, Philosopher.
 Aristomedes of Thebes, Statuary.
 Socrates, his countryman, Statuary.
 Hippodamus of Miletus, Architect and Politician.
 Empedocles of Agrigentum, Philosopher.
 Telefilla of Argos, Poetess.
 Acron of Agrigentum, Physician.
 Praxilla of Sicyon, Dithyrambic Poetess.
 Euriphon of Cnidus, Physician.
 Herodotus of Halicarnassus, Historian.
 Eladas of Argos, Statuary.
 Herodicus of Selybria, Physician.
 Prodicus of Cos,
 Gorgias of Leontium,
 Polus of Agrigentum,
 Alcidas of Elea,
 Theodorus of Byzantium, } Rhetoricians or Sophists.
 Hippocrates of Cos,
 Theffalus, his son,
 Polybius, his son-in-law,
 Dexippus of Cos, his disciple,
 Apollonius, his other disciple, } Observing Physicians.
 Euripides of Athens, Tragic Poet.
 Agathon of Athens, Tragic Poet.
 Magnes,
 Crates,
 Eupolis,
 Cratinus, } Comic Poets.
 Stefichorus the younger, of Himera, Elegiac Poet.
 Ameristes, his brother, Mathematician.

Phryxis of Mytilene, Musician.

Pericles of Athens, Orator.

Aspasia of Miletus, Poetess and Sophist.

Phidias of Athens, Statuary.

Myus, Engraver.

Coræbus,

Menecles,

Xenocles of Athens,

Metagenes of Xypeta,

Callicrates,

Ictinus,

Carpion,

Artemon of Clazomenæ, Mechanic.

Myrmecides, Sculptor in Ivory.

Anaxagoras of Clazomenæ, Philosopher.

Alcamenes of Athens, Statuary, of the school of Phidias.

Agoracritus of Paros, Statuary, of the school of Phidias.

Critias-Nesiotes, or the Islander, Statuary.

Damon of Athens, Musician.

Acragas, Engraver.

Archelaus of Miletus, Philosopher.

Ion of Chios, Tragic Poet and Historian.

Cratylus, disciple of Heraclitus, Philosopher.

Hermogenes, disciple of Parmenides, Philosopher.

Antiphon of Athens,

Thrasymachus of Chalcedon,

Polycrates of Athens,

Aristophanes of Athens, Poet of the Ancient Comedy.

Phrynichus,

Stratis,

Pherecrates,

Plato,

Teleclides,

Theopompus,

Andocides of Athens, Orator.

Architects.

Rhetoricians.

Comic Poets.

Thucydides of Alimus, in Attica, Historian.

Phænus of Athens, Astronomer.

Lysias of Athens, Orator.

Meton of Athens, Astronomer.

Euctemon of Athens, Astronomer.

Theodorus of Cyrene, Mathematician.

Hippocrates of Chios, Mathematician.

Antimachus of Colophon, Epic Poet.

Theophilus of Epidaurus, Comic Poet.

Hegemon of Thafos, Tragic Poet and Parodist.

Chærilus of Samos, Poet and Historian.

Polycletus of Argos, Statuary and Architect.

Phradmon of Argos,

Gorgias,

Callon of Elis,

Myron of Eleutheræ,

Perellius,

Pythagoras of Rhegium,

Timocreon of Rhodes, Comic and Satiric Poet.

Theophrastus of Pieria, Musician.

Nicodorus of Mantinea, Legislator.

Diagoras of Melos, Philosopher.

Evenus of Paros, Elegiac Poet.

Simonides of Melos, Poet and Grammarian.

Diocles of Syracuse, Legislator.

Epicharmus of Cos, Comic Poet.

Cratippus, Historian.

Polygnotus of Thafos, Painter.

Clitodemus, Historian.

Socrates of Athens, Philosopher.

Alexis of Sicyon,

Asopodorus of Argos,

Aristides,

Phrynon,

Dinon,

Statuaries.

Statuaries of the School of Polycletus.

- Athenodorus of Clitor, } Statuaries of the school of Polycletus.
 Damias of Clitor, }
 Micon of Athens, }
 Demophilus of Himera, } Painters.
 Nefeeas of Thafos, }
 Gorgafus of Sicily, }
 Lycius, fon of Myron, Statuary.
 Antiphanes of Argos, Statuary.
 Aglaophon of Thafos, }
 Cephifodorus, }
 Phryllus, } Painters.
 Evenor of Ephesus, }
 Paufon, his countryman, }
 Dionyfius of Colophon, }
 Cantharus, of Sicyon, Statuary.
 Cleon, his countryman, Statuary.
 Nicanor, of Paros, }
 Arcefilaus, his countryman, } Encaustic Painters.
 Lyfippus of Aegina, }
 Bryetes of Sicyon, }
 Chæriphon of Sphettus, Tragic Poet.
 Theramenes of Athens, Orator.
 Carcinus of Athens, Tragic Poet.
 Theætetus, Aftronomer and Mathematician,
 Teleftas of Selinus, Dithyrambic Poet.

FOURTH CENTURY

BEFORE CHRIST.

PHILOLAUS of Crotona, Philofopher and Aftronomer.
 Eurytus of Metapontum, Philofopher.

Clinias of Tarentum, Philosopher.

Hippias of Colophon, Musician.

Naucydes of Argos,

Dinomenes,

Patroclus of Crotona,

Telephanes of Phocæa,

Canachus of Sicyon,

Aristocles, his brother,

Apollodorus of Athens, Painter.

Critias of Athens, Poet and Orator,

Chersiphron of Cnossus, Architect.

Metagenes, his son, Architect.

Timæus of Locris, Philosopher.

Zeuxis of Heraclea,

Parrhasius of Ephesus,

Timanthes of Cythnos,

Androcides of Cyzicus,

Euxenidas of Sicyon,

Eupompus, his countryman,

Diogenes of Athens, Tragic Poet.

Nicostratus, son of Aristophanes, Actor and Comic Poet.

Callipides,

Meniscus,

Theodorus,

Polus,

Sotades of Athens, Poet of the Middle Comedy.

Æschines of Athens,

Antisthenes of Athens,

Aristippus of Cyrene,

Cebes of Athens,

Crito of Athens,

Euclid of Megara,

Menedemus of Eretria,

Phædon of Elis,

Simmias of Thebes,

Statuaries.

Painters.

Tragic Actors.

Philosophers of the school of Socrates.

Aristophon, Painter.

Timotheus of Miletus, Dithyrambic Poet and Musician.

Ecphantus of Crotona, Philosopher.

Hippo of Rhegium, Philosopher.

Leodamas of Thasos, Mathematician.

Archytus of Tarentum, Philosopher, Mechanic, and Musician.

Neoclitus, Mathematician.

Echecrates of Locris, Philosopher.

Diogenes of Sicyon, Historian.

Philistus of Syracuse, Orator and Historian.

Philoxenus of Cythera, Lyric, Dithyrambic, and Tragic Poet.

Polycides, Zoographer and Musician.

Xenagoras of Syracuse, Ship-builder.

Antigenidas of Thebes, Musician.

Anaxandrides of Camirus, Tragic and Comic Poet.

Arete, daughter of Aristippus, Philosophess.

Eubulus of Athens, Comic Poet.

Scopas,

Bryaxis,

Timotheus,

Leochares,

} Statuaries.

Ctesias of Gnidus, Physician and Historian.

Phyteus, Architect.

Satyrus, Architect.

Tinichus of Chalcis, Hymnographic Poet.

Anaximander of Miletus, Historian.

Pausias of Sicyon, Painter.

Theodorus the Atheist, Philosopher.

Archippus of Tarentum, Philosopher.

Pamphilus of Macedonia, Painter.

Dionysius of Thebes, Poet and Musician.

Lyfis, Philosopher and Poet.

Euphranor of Corinth, Painter and Statuary.

Xenophon of Athens, Philosopher and Historian.

- Cydias of Cythnos, }
 Nicomachus, } Painters.
 Calades, }
 Hegesias Pisithanatus, Philosopher.
 Philistion of Locris, Physician.
 Leon, Mathematician.
 Echion, Painter and Statuary.
 Therimachus, Painter and Statuary.
 Anniceris, Philosopher.
 Plato of Athens, Philosopher.
 Eudoxus of Gnidus, Philosopher, Astronomer, and Mathematician.
 Dion of Syracuse, Philosopher.
 Isocrates of Athens, Rhetorician and Philosopher.
 Amiclas of Heraclea, }
 Menæxmus, }
 Dinostratus, his brother, } Mathematicians.
 Theudius of Magnesia, }
 Athenæus of Cyzicus, }
 Hermotimus of Colophon, }
 Philip of Medma, Astronomer and Geometrician.
 Aristolaus, }
 Mechopanes, } Painters, pupils of Pausias.
 Antidotus, }
 Callices, }
 Helicon of Cyzicus, Astronomer.
 Polycles of Athens, }
 Cephisidotus, his countryman, } Statuaries of the school of
 Hippatodorus, } Athens.
 Aristogiton, }
 Hermias of Methymna, }
 Eubulides of Miletus, } Historians.
 Athanis of Syracuse, }
 Timoleon of Corinth, Legislator.
 Cephalus of Corinth, Jurisconsult.

- | | |
|--|--|
| Theodectes of Phaselis, Rhetorician and Tragic Poet, | } All of the school of Isocrates. |
| Theopompus of Chios, Historian, | |
| Naukrates, Rhetorician, | |
| Ephorus of Cuma, Historian, | |
| Cephalodorus, Rhetorician, | |
| Asclepias of Trogilus, in Sicily, Tragic Poet, | |
| Astydamas of Athens, Tragic Poet, | } |
| Lacritus of Athens, Orator, | |
| Androtion, Orator and Writer on Husbandry, | } |
| Zoilus of Amphipolis, Rhetorician, Critic, and Grammarian. | |
| Polydus of Thessaly, Mechanic. | } Historians. |
| Euphantus of Olynthus, | |
| Dionysiodorus of Bœotia, | |
| Anaxis, his countryman, | |
| Phaleas of Chalcedon, Politician. | } Writers on Husbandry. |
| Chares of Paros, | |
| Apollodorus of Lemnos, | |
| Praxiteles of Athens, Statuary. | |
| Lycurgus of Athens, Orator. | } Philosophers of the school of Plato. |
| Isæus of Chalcis, Orator. | |
| Speusippus of Athens, | |
| Philip of Opus, Astronomer, | |
| Hestæus of Perinthus, | |
| Eraastus of Scepsis, | |
| Coriscus, his countryman, | |
| Timolaus of Cyzicus, | |
| Euzœon of Lampfacus, | |
| Pithon of Cœneon, | |
| Heracleides, his countryman, | |
| Hippotalus of Athens, | |
| Calippus of Athens, | |
| Lasthenia of Mantinea, Female Philosopher. | |
| Axiothea of Phlius, Female Philosopher. | |
| Callistratus of Athens, Orator. | |
| Menecrates of Syracuse, Physician. | |

Critobulus, Physician and Surgeon.

Nicomachus,

Asclepiodorus,

Theomnestus,

Melanthius,

} Last Painters of the school of Sicyon.

Telephanes of Megara, Musician.

Syennesis of Cyprus, Physiological Physician.

Demosthenes of Athens,

Hyperides of Colyttus, in Attica,

Æschines of Athens,

Dinarchus of Corinth,

Autolycus of Pitane, Astronomer.

} Orators.

Praxagoras of Cos, Physician.

Xenophilus of Chalcis, in Thrace,

Echecrates of Phlius,

Phanton, his countryman,

Diocles of Phlius,

Polymnestes, his countryman,

Pytheas of Athens, Orator.

Dinon, Historian.

} Last Philosophers of the
school of Pythagoras.

Xenocrates of Chalcedon, Philosopher.

Æneas, Tactician.

Aristotle of Stagira, Philosopher.

Anaximenes of Lampascus, Rhetorician and Historian.

Diogenes of Sinope, Philosopher.

Herophilus of Chalcedon, Physician-anatomist.

Neophron of Sicyon, Tragic Poet.

Timotheus of Thebes, Musician.

Apelles of Cos,

Aristides of Thebes,

Protogenes of Caunus,

Antiphilus of Naucratis,

Nicias of Athens,

Nicophanes,

Alcimachus,

} Painters.

- Philinus of Cos, Empirical Physician.
 Demophilus, son of Ephorus, Historian.
 Calippus of Cyzicus, Astronomer.
 Phocion of Athens, Philosopher and Orator.
 Monimus of Syracuse, Philosopher.
 Marfyas of Pella, Historian.
 Callisthenes of Olynthus, Philosopher and Historian.
 Aristoxenus of Tarentum, Philosopher, Historian, and Musician.
 Onesicritus of Ægina, Philosopher and Historian.
 Alexis of Thurium, Comic Poet.
 Phanius of Eresus,
 Hyriades,
 Antiphanes of Delos,
 Epigenes,
 Crates of Thebes, Philosopher.
 Hipparchia, Female Philosopher.
 Metrocles, Philosopher.
 Diognetus,
 Bæton,
 Nicobulus,
 Chæreas of Athens, Mechanic and Writer on Husbandry.
 Diadus, Mechanic.
 Ergoteles, Engraver.
 Thrastias of Mantinea.
 Antiphanes of Rhodes, Comic Poet.
 Dinocrates, Architect.
 Zeno of Citium, Philosopher.
 Chrysippus of Gnidus, Physician.
 • Lyfippus of Sicyon,
 Lyfistratus of Sicyon,
 Sthenis of Olynthus,
 Euphronides,
 Softratus of Chios,
 Ion,
 Silanion of Athens,

Natural Philosophers.

Geographic Surveyors.

Statuaries.

Eudemus of Rhodes, Astronomer, Historian, Geometrician, and Natural Philosopher.

Crantor of Soli, Philosopher.

Nearchus of Crete, Geographer and Navigator.

Iphippus of Olynthus, Historian.

Alexias, Physician.

Androtheneſes of Thafos, Geographer and Traveller.

Clitarchus, ſon of Dinon, Historian.

Callias of Athens, Metallurgift.

Theophrastus of Erefus, Philosopher.

Timæus of Taurominium, Historian.

Menander of Athens,

Philemon of Soli, } Poets of the New Comedy.

Apollodorus of Gela, }

Menedemus of Eretria, Philosopher.

Tificrates of Sicyon,

Zeuxis, his diſciple, } Statuaries, pupils of Lyſippus.

Iades,

Ariſtobulus, Historian.

Heraclides of Pontus, Philosopher, Historian, and Politician.

Diyllus of Athens, Historian.

Pamphilus of Amphipolis, Grammarian and Writer on Husbandry.

Hecatæus of Abdera, Historian.

Demochares of Athens, Orator and Historian.

Stilpo of Megara, Philosopher.

Pytheas of Marſeilles, Astronomer.

Epicurus of Athens, Philosopher.

Metrodorus of Lampſacus, his diſciple.

Leontium, Courtezan and Philophreſis.

Ptolemy, ſon of Lagus, Historian.

Callias of Syracuſe, Historian.

Hermesianax of Colophon, Elegiac Poet.

Megaſthenes, Traveller and Geographer.

Eumenes of Cardia, Historian.

- Demetrius of Phalerum, Philosopher and Orator
 Patroclus, Navigator and Geographer.
 Leon of Byzantium, Historian.
 Dicæarchus of Messena, Philosopher, Historian, and Geographer.
 Simmias of Rhodes, Enigmatist Poet and Grammarian.
 Rhinthon of Syracuse. Tragic Poet.
 Daimachus, Traveller and Tactician.
 Epimachus of Athens, Architect and Mechanic.
 Philo, Architect.
 Diphilus of Sinope, Comic Poet.
 Apollonides, Engraver.
 Cronius, Engraver.
 Euhemerus of Messena, Philosopher and Mythologist.
 Diognetus of Rhodes, Architect and Mechanic.
 Chares of Lindus, Founder.
 Callias of Aradus, Architect and Mechanic.
 Philetas of Cos, Critic and Grammarian.
 Polemon of Athens, Philosopher.
 Strato of Lampfacus, Philosopher.
 Arcefilaus of Æolia, Philosopher.
 Euthychides,
 Euthykrates,
 Lahippus,
 Timarchus,
 Cephisidotus,
 Pyromachus, } Statuaries of the school of Lyfippus.
 Erasistratus of Cos, Dogmatic Physician.
 Timocharis, Astronomer.
 Zenodotus, Poet, Grammarian, and Editor of Homer.
 Euclid, Mathematician.

N. B. Four years have been added to this century, which ends at the archonship of Hegemachus exclusively, that the names of several men of literature and artists might not be omitted.

TABLE

T A B L E III.

CONTAINING the Names of Illustrious Men,
arranged in Alphabetical Order.

IN the preceding Table, the names of authors or artists are given in chronological order; in the following they are arranged alphabetically, with figures denoting the centuries before the Christian æra in which they flourished.

The use of these two tables is sufficiently obvious. When we see, for example, by the side of the name of Solon the figure 6, we may refer to the preceding Table, and passing the eye over the list of illustrious men who lived in the sixth century before Christ, we shall find Solon one of the first in that list, and consequently conclude that he must have flourished towards the year 590 before Christ.

The asterisk which is placed by the side of a few names, signifies the thirteenth, twelfth, and eleventh centuries, before Christ.

Names and Professions.

Cents.
bef. C.

A.

ACRAGAS, Engraver	—	—	—	5
Acron, Physician	—	—	—	5
Acusilaus, Historian	—	—	—	6
Vol. VII.	M			

Names and professions.

Cent.
bef. C.

Æneas, Tactician	— — — — —	4
Æschines, Orator	— — — — —	4
Æschines, Philosopher	— — — — —	4
Æschylus, Poet	— — — — —	5
Æsop, Fabulist	— — — — —	6
Agatharchus, Architect	— — — — —	5
Agatho, Poet	— — — — —	5
Agelades, Statuary	— — — — —	5
Aglaophon, Painter	— — — — —	5
Agoracritus, Statuary	— — — — —	5
Alcamenes, Statuary	— — — — —	5
Alceus, Poet	— — — — —	7
Alcidamas, Rhetorician	— — — — —	5
Alcimachus, Painter	— — — — —	4
Alcmæon, Philosopher	— — — — —	5
Alcman, Poet	— — — — —	7
Alexias, Physician	— — — — —	4
Alexis, Poet	— — — — —	4
Alexis, Statuary	— — — — —	5
Ameristus, Mathematician	— — — — —	5
Aminocles, Ship-builder	— — — — —	8
Amyclas, Mathematician	— — — — —	4
Anacreon, Poet	— — — — —	6
Anaxagoras, Philosopher	— — — — —	5
Anaxagoras, Statuary	— — — — —	5
Anaxandrides, Poet	— — — — —	4
Anaximander, Historian	— — — — —	4
Anaximander, Philosopher	— — — — —	6
Anaximenes, Philosopher	— — — — —	6
Anaximenes, Rhetorician	— — — — —	4
Anaxis, Historian	— — — — —	4

ILLUSTRIOUS MEN.

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Names and Professions.

Century
bef. C.

Andocides, Orator	5
Androcydes, Painter	4
Androdamas, Legislator	6
Androstheneſes, Traveller	4
Androtion, Orator	4
Angelion, Statuary	6
Anniceris, Philoſopher	4
Antidotus, Painter	4
Antigenides, Muſician	4
Antimachides, Architect	6
Antimachus, Poet	5
Antiochus, Hiſtorian	6
Antiphaneſes, Natural Philoſopher	4
Antiphaneſes, Poet	4
Antiphaneſes, Statuary	5
Antiphilus, Painter	4
Antiphon, Rhetorician	5
Antiſtates, Architect	6
Antiſtheneſes, Philoſopher	4
Apelles, Painter	4
Apollodorus, Writer on Huſbandry	4
Apollodorus, Painter	4
Apollodorus, Poet	4
Apollonides, Engraver	4
Apollonius, Phyſician	5
Arceſilaus, Painter	5
Arceſilaus, Philoſopher	4
Archelaus, Philoſopher	5
Archemus, Statuary	6
Archias, Architect	5
Archilochus, Poet	8
Archippus, Philoſopher	4
Archytas, Philoſopher	4

Names and Professions,	Cents. bef. C.
Arctinus, Poet	9
Ardalus, Poet	10
Arete, Female Philosopher	4
Arignotta, Female Philosopher	6
Arion, Poet	7
Aristæus, Philosopher	6
Aristeus, Historian	5
Aristides, Painter	4
Aristides, Statuary	5
Aristippus, Philosopher	4
Aristobulus, Historian	4
Aristocles, Painter	8
Aristocles, Statuary	4
Aristogiton, Statuary	4
Aristolaus, Painter	4
Aristomedes, Statuary	5
Aristophanes, Poet	5
Aristophon, Painter	4
Aristotle, Philosopher	4
Aristoxenus, Philosopher	4
Artemon, Mechanic	5
Asclepias, Poet,	4
Asclepiodorus, Painter	4
Asopodorus, Statuary	5
Aspasia, Poetess	5
Astydamas, Poet	4
Athani, Historian	4
Athenæus, Mathematician	4
Athenis, Statuary	6
Athenodorus, Statuary	5
Autolicus, Astronomer	4
Automedes, Poet	*
Axiothea, Female Philosopher	4

ILLUSTRIOUS MEN.

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Names and Professions.

Cents.
bef. C.

B.

Bacchylides, Poet	6
Bias, one of the seven sages, Poet	6
Bion, Mathematician	5
Bœton, Surveyor	4
Brietes, Painter	5
Bryaxis, Statuary	4
Bularchus, Painter	8
Bupalus, Statuary	6

C.

Cadmus, Historian	6
Calades, Painter	4
Callias, Architect	4
Callias, Historian	4
Callias, Metallurgist	4
Callices, Painter	4
Callicrates, Architect	5
Callinus, Poet	8
Callipides, Actor	4
Callippus, Astronomer	4
Callippus, Philosopher	4
Callisthenes, Philosopher	4
Callistratus, Orator	4
Calliteles, Statuary	5
Callon, Statuary	6
Callon, Statuary	5
Callæschros, Architect	6
Canachus, Statuary	4
Cantharus, Statuary	5
Carcinus, Poet	5
Carpion, Architect	5
Cebes, Philosopher	4
Cephalus, Jurisconsult	4

M 3

Names and Professions.

Cents.
bef. C.

Cephisodorus, Painter	5
Cephisodorus, Rhetorician	4
Cephisodotus, Statuary	4
Cepion, Musician	7
Chionides, Poet	5
Chares, Writer on Husbandry	4
Chares, Founder	4
Charmadas, Painter	9
Charondas, Legislator	8
Cherfias, Poet	6
Cherfiphron, Architect	4
Chilo, one of the seven sages	6
Chionides, Poet	5
Chiron, Astronomer	*
Chœreas, Mechanic	4
Chœrilus, Poet	6
Chœrilus, Poet,	5
Chœriphon, Poet	5
Chrysippus, Physician	4
Cimon, Painter	8
Cincæthus, editor of Homer	6
Cincethon, Poet	8
Clearchus, Statuary	6
Cleobulus, one of the seven sages, Legislator	6
Cleobulina, Poetess	6
Cleon, Statuary	5
Cleophantus, Painter	9
Cleostratus, Astronomer	6
Clinias, Philosopher	4
Clitarchus, Historian	4
Clitodemus, Historian	5
Clonas, Poet	7
Corax, Rhetorician	5

ILLUSTRIOUS MEN.

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Names and Professions.

Cents.
bef. C.

Corinna, Poetess	_____	_____	_____	5
Corinnus, Poet	_____	_____	_____	*
Coriscus, Philosopher	_____	_____	_____	4
Coræbus, Architect	_____	_____	_____	5
Crantor, Philosopher	_____	_____	_____	4
Crates, Philosopher	_____	_____	_____	4
Crates, Poet	_____	_____	_____	5
Cratinus, Poet	_____	_____	_____	5
Cratippus, Historian	_____	_____	_____	5
Cratylus, Philosopher	_____	_____	_____	5
Critias Nesiotes, Statuary	_____	_____	_____	5
Critias, Poet	_____	_____	_____	4
Critobulus, Physician	_____	_____	_____	4
Crito, Philosopher	_____	_____	_____	4
Cronius, Engraver	_____	_____	_____	4
Ctesias, Physician	_____	_____	_____	4
Cydias, Painter	_____	_____	_____	4

D.

Daimachus, Traveller	_____	_____	_____	4
Damastes, Historian	_____	_____	_____	6
Dameas, Statuary	_____	_____	_____	6
Damias, Statuary	_____	_____	_____	5
Damo, Female Philosopher	_____	_____	_____	6
Damon, Musician	_____	_____	_____	5
Damophila, Poetess	_____	_____	_____	7
Damophon, Statuary	_____	_____	_____	6
Daphne or Manto, Diviners	_____	_____	_____	*
Dares, Poet	_____	_____	_____	*
Dædalus, Sculptor	_____	_____	_____	*
Dædalus, Statuary	_____	_____	_____	6
Deiochus, Historian	_____	_____	_____	5

M 4

Names and Professions.	Cents, bef. C.
Demetrius, Philosopher	4
Democedes, Physician	6
Demochares, Orator	4
Democles, Historian	5
Democritus, Philosopher	5
Demodocus, Poet	*
Demophilus, Historian	4
Demophilus, Painter	5
Demosthenes, Orator	4
Dionysius, Historian	5
Dionysius, Painter	5
Dionysius, Poet	4
Dionysius, Statuary	5
Dexippus, Physician	5
Diadus, Mechanic	4
Diagoras, Philosopher	5
Dibutades, Sculptor	7
Dicæarchus, Philosopher	4
Diëtys, Poet	*
Dinarchus, Orator	4
Dinias, Painter	9
Dinocrates, Architect	4
Dinomenes, Statuary	4
Dinon, Historian	4
Dinon, Statuary	5
Dinostratus, Mathematician	4
Diocles, Legislator	5
Diocles, Philosopher	4
Diogenes, Historian	4
Diogenes, Philosopher	5
Diogenes, Philosopher	4
Diogenes, Poet	4

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Names and Profession.

Cents.
bef. C.

Diognetus, Architect	—	—	4
Diognetus, Surveyor	—	—	4
Dion, Philosopher	—	—	4
Dionysiodorus, Historian	—	—	4
Diphilus, Poet	—	—	4
Dipœnus, Statuary	—	—	6
Diyllus, Historian	—	—	4
Dolon, Buffoon	—	—	6
Dontas, Statuary	—	—	6
Doryclidas, Statuary	—	—	6
Draco, Legislator	—	—	7
Dropides, Poet	—	—	6

E.

Echecrates, Philosopher	—	—	4
Echion, Painter	—	—	4
Ecphantus, Philosopher	—	—	4
Eladas, Statuary	—	—	5
Empedocles, Philosopher	—	—	5
Ephorus, Historian	—	—	4
Epicharmus, Poet	—	—	5
Epicurus, Philosopher	—	—	4
Epidemus, Astronomer	—	—	4
Epigenes, Natural Philosopher	—	—	4
Epimachus, Architect	—	—	4
Epimenides, Philosopher	—	—	7
Erasistratus, Physician	—	—	4
Eraſtus, Philosopher	—	—	4
Ergoteles, Engraver	—	—	4
Erinna, Poetess	—	—	7
Evenor, Painter	—	—	5
Evenus, Poet	—	—	5

Names and Professions.	Centa. bef. C.
Euhemerus, Philosopher	4
Eubulus, Poet	4
Eubulides, Historian	4
Euchir, Statuary	7
Euclid, Mathematician	4
Euclid, Philosopher	4
Euctemon, Astronomer	5
Eudemus, Historian	5
Eudocus, Sculptor	*
Eudoxus, Philosopher	4
Eugamon, Poet	4
Eugeon, Historian	5
Eumarus, Painter	9
Eumelus, Poet	9
Eumenes, Historian	4
Euceon, Philosopher	4
Eupalinus, Architect	8
Euphantus, Historian	4
Euphranor, Painter	4
Euphronides, Statuary	4
Eupolis, Poet	5
Eupompus, Painter	4
Euriphon, Physician	5
Euripides, Poet	5
Eurytus, Philosopher	4
Euthykrates, Statuary	4
Euthychides, Statuary	4
Euxenidas, Painter	4
G.	
Glaucias, Statuary	5
Glaucus, Worker in Iron	6

ILLUSTRIOUS MEN.

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Names and Professions

Centa.
bef. C.

Glaucus, Statuary	—	—	—	5
Gorgasus, Physician	—	—	—	5
Gorgasus, Painter	—	—	—	5
Gorgias, Rhetorician	—	—	—	5
Gorgias, Statuary	—	—	—	5

H.

Harpalus, Astronomer	—	—	—	5
Hecataeus, Historian	—	—	—	5
Hecataeus, Historian	—	—	—	4
Hegemon, Poet	—	—	—	5
Hegesias Pisathanatus, Philosopher	—	—	—	4
Hegesias, Statuary	—	—	—	5
Helianax, Legislator	—	—	—	7
Helicon, Astronomer	—	—	—	4
Hellanicus, Historian	—	—	—	6
Heraclides, Philosopher	—	—	—	4
Heraclitus, Philosopher	—	—	—	6
Hermesianax, Poet	—	—	—	4
Hermias, Historian	—	—	—	4
Hermogenes, Philosopher	—	—	—	5
Hermotimus, Mathematician	—	—	—	4
Herodicus, Physician	—	—	—	5
Herodotus, Historian	—	—	—	5
Herophilus, Physician	—	—	—	4
Hesiod, Poet	—	—	—	10
Hestæus, Philosopher	—	—	—	4
Hippo, Philosopher	—	—	—	4
Hipparchia, Female Philosopher	—	—	—	4
Hippasus, Philosopher	—	—	—	5
Hippias, Philosopher	—	—	—	5
Hippocrates, Mathematician	—	—	—	5

Names and Professions.

Cen-
tury
bef. C.

Hippocrates, Physician	5
Hippodamus, Architect	5
Hippodicus, Poet	6
Hipponax, Poet	6
Hippotatus, Philosopher	4
Hippias, Musician	4
Homer, Poet	9
Hygieion, Painter	9
Hypatodorus, Statuary	4
Hyperides, Orator	4
Hyriades, Physician	4

I.

Iades, Statuary	4
Ibycus, Poet	7
Ictinus, Architect	5
Ion, Poet	5
Ion, Statuary	4
Iphippus, Historian	4
Iphitus, Legislator	8
Isærus, Orator	4
Isocrates, Rhetorician	4

L.

Lacritus, Orator	4
Lahippus, Statuary	4
Lamprus, Poet	5
Laphæus, Statuary	6
Lasthenia, Female Philosopher	4
Lafus, Poet	6
Leochares, Statuary	4
Leodamas, Mathematician	4
Leon, Historian	4

Name

Leo

Leo

Lef

Leu

Lyc

Lyc

Lyc

Lys

Lys

Lys

Lys

Lys

Mac

Mag

Man

Man

Mar

Mat

Mec

Med

Meg

Mela

Mela

Mela

Meli

Meli

Mem

Men

Men

Men

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Cents.
bef. C.

Names and Professions.

Leon, Mathematician	—	—	—	4
Leontium, Courtezan and Philosophers	—	—	—	4
Lefches, Poet	—	—	—	7
Leucippus, Philosopher	—	—	—	5
Lycius, Statuary	—	—	—	5
Lycurgus, Legislator	—	—	—	9
Lycurgus, Orator	—	—	—	4
Lyfias, Orator	—	—	—	5
Lyfippus, Painter	—	—	—	5
Lyfippus, Statuary	—	—	—	4
Lyfis, Philosopher	—	—	—	4
Lyfistratus, Statuary	—	—	—	4
M.				
Machaon, Physician	—	—	—	*
Magnes, Poet	—	—	—	5
Mandrocles, Architect	—	—	—	5
Manto or Daphne, Diviners	—	—	—	*
Marfyas, Historian	—	—	—	4
Matricetas, Astronomer	—	—	—	6
Mechopanes, Painter	—	—	—	4
Medon, Statuary	—	—	—	6
Megasthenes, Traveller	—	—	—	4
Melanippides, Poet	—	—	—	6
Melanthius, Painter	—	—	—	4
Melas, Statuary	—	—	—	6
Melafagoras, Historian,	—	—	—	5
Melifander, Poet	—	—	—	10
Meliffus, Philosopher	—	—	—	6
Memnon, Architect	—	—	—	6
Menæchmus, Statuary	—	—	—	6
Menæchmus, Mathematician	—	—	—	4
Menander, Poet	—	—	—	4

Names and Professions.

Centu/
bef. C.

Menecrates, Physician	—	—	—	4
Menedemus, Philosopher	—	—	—	4
Meneclides, Architect	—	—	—	5
Meniscus, Actor	—	—	—	4
Metagenes, Architect	—	—	—	5
Metagenes, Architect	—	—	—	4
Meton, Astronomer	—	—	—	5
Metrocles, Philosopher	—	—	—	4
Metrodorus, Philosopher	—	—	—	5
Metrodorus, Philosopher	—	—	—	4
Micciades, Statuary	—	—	—	6
Micon, Painter	—	—	—	5
Mimnermus, Poet	—	—	—	6
Mnesiphilus, Orator	—	—	—	6
Monimus, Philosopher	—	—	—	4
Myrmecides, Sculptor	—	—	—	5
Myron, Statuary	—	—	—	5
Myrtis, Poet	—	—	—	5
Myson, one of the seven sages	—	—	—	6
Myus, Engraver	—	—	—	5

N.

Naucrates, Rhetorician	—	—	—	4
Nancydes, Statuary	—	—	—	4
Nearchus, Navigator	—	—	—	4
Neoclitus, Mathematician	—	—	—	4
Neophron, Poet	—	—	—	4
Neseas, Painter	—	—	—	5
Nicanor, Painter	—	—	—	5
Nicias, Painter	—	—	—	4
Nicobulus, Surveyor	—	—	—	4
Nicodorus, Legislator	—	—	—	5
Nicomachus, Physician	—	—	—	*

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Names and Professions.

Cents.
bef. C.

Nicomachus, Painter	—	—	—	4
Nicophanes, Painter	—	—	—	4
Nicostratus, Actor	—	—	—	4

O.

Ocellus, Philosopher	—	—	—	5
Oenopides, Philosopher	—	—	—	5
Onatas, Statuary	—	—	—	5
Onesicritus, Philosopher	—	—	—	4
Onomacritus, Legislator	—	—	—	10
Onomacritus, Poet	—	—	—	6
Oræbantiæ, Poet	—	—	—	*
Oxylus, Legislator	—	—	—	*

P.

Palamedes, Poet	—	—	—	*
Pamphilus, Grammarian	—	—	—	4
Pamphilus, Painter	—	—	—	4
Panæus, Painter	—	—	—	5
Panyasis, Poet	—	—	—	5
Parmenides, Philosopher	—	—	—	6
Parrhasius, Painter	—	—	—	4
Patroclus, Navigator	—	—	—	4
Patroclus, Statuary	—	—	—	4
Pausias, Painter	—	—	—	4
Paufon, Painter	—	—	—	5
Perellius, Statuary	—	—	—	5
Periander, Legislator	—	—	—	6
Pericles, Orator	—	—	—	5
Periclitus, Musician	—	—	—	3
Perillus, Founder	—	—	—	6
Phædon, Philosopher	—	—	—	4
Phænus, Astronomer	—	—	—	5

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Names and Professions.

Cents.
bef. C.

Pisistratus, Editor of Homer	—	—	—	6
Python, Philosopher	—	—	—	4
Pythagoras, one of the seven sages	—	—	—	6
Plato, Philosopher	—	—	—	4
Plato, Poet	—	—	—	5
Podalirius, Physician	—	—	—	*
Polemon, Philosopher	—	—	—	4
Polus, Actor	—	—	—	4
Polus, Rhetorician	—	—	—	5
Polybius, Physician	—	—	—	5
Polycides, Zoographer	—	—	—	4
Polycles, Statuary	—	—	—	4
Polycletus, Statuary	—	—	—	5
Polycrates, Rhetorician	—	—	—	5
Polygnotus, Painter	—	—	—	5
Polyidus, Mechanic	—	—	—	4
Polymnestes, Philosopher	—	—	—	4
Polymnestes, Poet	—	—	—	9
Polyzelus, Historian	—	—	—	6
Porinus, Architect	—	—	—	6
Pratinus, Poet	—	—	—	5
Praxagoras, Physician	—	—	—	4
Praxilla, Poetess	—	—	—	5
Praxiteles, Statuary	—	—	—	4
Prodicus, Rhetorician	—	—	—	5
Pronapides, Poet	—	—	—	10
Protagoras, Philosopher	—	—	—	5
Protogenes, Painter	—	—	—	4
Ptolomæus, Historian	—	—	—	4
Pyromæhus, Statuary	—	—	—	4
Pythagoras, Philosopher	—	—	—	6
Pythagoras, Statuary	—	—	—	5
Pytheas, Astronomer	—	—	—	4

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Names and Professions.	Cents. bef. C.	
Pytheas, Orator	—	4
Pythodorus, Statuary	—	6
R.		
Rhinton, Poet	—	4
Rhæcus, Founder	—	7
S.		
Sacadas, Poet	—	6
Sapho, Poetess	—	7
Satyrus, Architect	—	4
Scopas, Statuary	—	4
Scylax, Navigator	—	5
Scyllis, Statuary	—	6
Silanion, Statuary	—	4
Simmias, Philosopher	—	4
Simmias, Poet	—	4
Simon, Statuary	—	5
Simonides, Poet	—	6
Simonides, Poet	—	5
Sisyphus, Poet	—	4
Socrates, Philosopher	—	5
Socrates, Statuary	—	5
Soidas, Statuary	—	6
Solon, one of the seven sages	—	6
Somis, Statuary	—	5
Sophocles, Poet	—	5
Sophron, Poet	—	5
Softratus, Statuary	—	4
Sotades, Poet	—	4
Speusippus, Philosopher	—	4
Spintharus, Architect	—	6
Stesichorus the elder, Poet	—	7
Stesichorus the younger, Poet	—	5

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Names and Professions.

Cents.
bef. C.

Stesimbrotus, Historian	—	—	—	5
Sthenis, Statuary	—	—	—	4
Stilpo, Philosopher	—	—	—	4
Stomius, Statuary	—	—	—	5
Stratis, Poet	—	—	—	5
Strato, Philosopher	—	—	—	4
Sufarion, Buffoon	—	—	—	6
Syennesis, Physician	—	—	—	4
T.				
Teetæus, Statuary	—	—	—	6
Teleclides, Poet	—	—	—	5
Telephanes, Musician	—	—	—	4
Telephanes, Statuary	—	—	—	4
Telephilla, Poetess	—	—	—	5
Telestes, Poet	—	—	—	5
Terpander, Poet	—	—	—	7
Thales, Legislator	—	—	—	10
Thales, Philosopher	—	—	—	6
Thamyris, Musician	—	—	—	4
Theætetus, Astronomer	—	—	—	5
Theagenes, Historian	—	—	—	5
Theano, Poetess	—	—	—	6
Theoclus, Statuary	—	—	—	4
Theodectes, Rhetorician	—	—	—	4
Theodorus, Actor	—	—	—	4
Theodorus, Founder	—	—	—	7
Theodorus, Mathematician	—	—	—	5
Theodorus, Philosopher	—	—	—	4
Theodorus, Rhetorician	—	—	—	5
Theognis, Poet	—	—	—	6
Theomnestes, Painter	—	—	—	4
Theophilus, Poet	—	—	—	5

Names and Professions.	Cent., bef. C.
Theophrastus, Musician	5
Theophrastus, Philosopher	4
Theopompus, Historian	4
Theopompus, Poet	5
Theramenes, Orator	5
Therimachus, Painter	4
Thespis, Poet	6
Theffalus, Physician	5
Theudius, Mathematician	4
Thrasias, Physician	4
Thrasymachus, Rhetorician	5
Thucydides, Historian	5
Timæus, Historian	4
Timæus, Philosopher	4
Timagoras, Painter	5
Timanthes, Painter	4
Timarchus, Statuary	4
Timocharis, Astronomer	4
Timocreon, Poet	5
Timolaus, Philosopher	4
Timoleon, Legislator	4
Timotheus, Musician	4
Timotheus, Poet	4
Timotheus, Statuary	5
Tinichus, Poet	4
Tiresias, Poet	*
Tisias, Rhetorician	5
Tisicrates, Statuary	5
Tyrtæus, Poet	7
X.	
Xanthus, Historian	6
Xanthus, Poet	5
Xenagoras, Ship-builder	4

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Names and Professions:

Cents.
bef. C.

Xenarchus, Poet	—	—	—	—	5
Xenocles, Architect	—	—	—	—	5
Xenocrates, Philosopher	—	—	—	—	4
Xenocritus, Poet	—	—	—	—	8
Xenodamus, Poet	—	—	—	—	10
Xenomedes, Historian	—	—	—	—	6
Xenophanes, Philosopher	—	—	—	—	6
Xenophilus, Philosopher	—	—	—	—	6
Xenophon, Philosopher	—	—	—	—	4

Zaleucus, Legislator	—	—	—	—	8
Zenodotus, Poet	—	—	—	—	4
Zeno, Philosopher	—	—	—	—	5
Zeno, Philosopher	—	—	—	—	4
Zeuxis, Painter	—	—	—	—	4
Zeuxis, Statuary	—	—	—	—	4
Zoilus, Rhetorician	—	—	—	—	4

T A B L E IV.

Roman Measures reduced to French (and English).

IT is necessary that we should know the value of the Roman foot and mile, to enable us to ascertain the value of the itinerary measures of the Greeks.

The French Royal foot is divided into 12 inches; each of which inches, is again divided into 12 lines; thus the whole foot contains 1440 tenths of a line.

Tenths of a line.	Inches.	Lines.
1440	12	—
1430	11	11
1420	11	10
1410	11	9
1400	11	8
1390	11	7
1380	11	6
1370	11	5
1360	11	4
1350	11	3
1340	11	2
1330	11	1
1320	11	—

ROMAN MEASURES.

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Tenths of a line.	Inches.	Lines.
1315	10	11 $\frac{1}{8}$
1314	10	11 $\frac{1}{8}$
1313	10	11 $\frac{1}{8}$
1312	10	11 $\frac{1}{8}$
1311	10	11 $\frac{1}{8}$
1310	10	11 $\frac{1}{8}$
1309	10	10 $\frac{2}{8}$
1308	10	10 $\frac{2}{8}$
1307	10	10 $\frac{2}{8}$
1306	10	10 $\frac{2}{8}$
1305	10	10 $\frac{2}{8}$
1304	10	10 $\frac{2}{8}$
1303	10	10 $\frac{2}{8}$
1302	10	10 $\frac{2}{8}$
1301	10	10 $\frac{2}{8}$
1300	10	10
1299	10	9 $\frac{2}{8}$
1298	10	9 $\frac{2}{8}$
1297	10	9 $\frac{2}{8}$
1296	10	9 $\frac{2}{8}$
1295	10	9 $\frac{2}{8}$
1294	10	9 $\frac{2}{8}$
1293	10	9 $\frac{2}{8}$
1292	10	9 $\frac{2}{8}$
1291	10	9 $\frac{2}{8}$
1290	10	9

The learned are not agreed on the number of tenths of a line which should be assigned to the Roman foot; but I have chosen to follow M. D'Anville and others, who fix it at 1306 or 10 inches 10 $\frac{1}{8}$ lines (11,5988 inches, English).

According to this estimation, the Roman pace, consisting of 5 feet, will contain 4 French Royal feet 6 inches 5 lines (4 feet 9,9940 inches, Eng.)

The Roman mile, consisting of a thousand paces, will contain 755 toises, 4 feet, 8 inches, 8 lines. But to avoid fractions I shall take it, with M. D'Anville, at 756 toises (1611 yards, or 7 furlongs 71 yards English).

As 8 stadia are usually reckoned to the Roman mile, if we take the eighth part of 756 toises, the value of that mile, we shall have for the stadium $94\frac{1}{2}$ toises (D'Anville Mef. Itiner. p. 70.)

The Greeks had different kinds of stadia; but we here only speak of the ordinary stadium known by the name of the Olympian,

It is necessary that we should know the value of the Roman foot and the Greek foot, to enable us to ascertain the true measure of the stadia of the Greeks.

The French Royal foot is divided into 12 inches, each of which inches is again divided into 12 lines: thus the whole foot contains 144 lines.

The learned are not agreed as to the number of tenths of a line which should be assigned to the Roman foot; but I have chosen to follow M. D'Anville and others, who fix it at $\frac{1}{10}$ of a line (11,708 lines English). According to this estimation, the Roman pace, consisting of 5 feet, will contain 4 French Royal feet 6 inches 3 lines 4 tenths 9910 inches, Eng.)

T A B L E V,

Roman Feet reduced to French (and English)

					Feet.		
Roman F.	Fr. Roy.	F.	Inch.	Lines.	Eng. F. Inch. Dec.		
1		0	10	10 ⁶ / ₁₀	0	11,5988	
2		1	9	9 ¹ / ₁₀	1	11,1976	
3		2	8	7 ² / ₁₀	2	10,7964	
4		3	7	6 ⁴ / ₁₀	3	10,3952	
5		4	6	5	4	9,9940	
6		5	5	3 ⁶ / ₁₀	5	9,5928	
7		6	4	2 ⁷ / ₁₀	6	9,1916	
8		7	3	0 ⁸ / ₁₀	7	8,7904	
9		8	1	11 ⁴ / ₁₀	8	8,3892	
10		9	0	10	9	7,9880	
11		9	11	8 ⁶ / ₁₀	10	7,5868	
12		10	10	7 ⁷ / ₁₀	11	7,1856	
13		11	9	5 ⁸ / ₁₀	12	6,7844	
14		12	8	4 ⁹ / ₁₀	13	6,3832	
15		13	7	3	14	5,9820	
16		14	6	1 ⁶ / ₁₀	15	5,5808	
17		15	5	0 ⁷ / ₁₀	16	5,1796	
18		16	3	10 ⁸ / ₁₀	17	4,7784	
19		17	2	9 ⁹ / ₁₀	18	4,3772	

Roman F.	Fr. Roy. F.	Inch.	Lines.	Eng. F.	Inch.	Dec.
20	18	1	8	19	3,9760	
21	19	0	6 ⁶ / ₁₀	20	3,5748	
22	19	11	5 ² / ₁₀	21	3,1736	
23	20	10	3 ⁸ / ₁₀	22	2,7724	
24	21	9	2 ⁴ / ₁₀	23	2,3712	
25	22	8	1	24	1,9700	
26	23	6	11 ⁶ / ₁₀	25	1,5688	
27	24	5	10 ² / ₁₀	26	1,1676	
28	25	4	8 ⁸ / ₁₀	27	0,7664	
29	26	3	7 ⁴ / ₁₀	28	0,3652	
30	27	2	6	28	11,9640	
31	28	1	4 ⁶ / ₁₀	29	11,5628	
32	29	0	3 ² / ₁₀	30	11,1616	
33	29	11	1 ² / ₁₀	31	10,7604	
34	30	10	0 ⁴ / ₁₀	32	10,3592	
35	31	8	11	33	9,9580	
36	32	7	9 ⁶ / ₁₀	34	9,5568	
37	33	6	8 ² / ₁₀	35	9,1556	
38	34	5	6 ⁸ / ₁₀	36	8,7544	
39	35	4	5 ⁴ / ₁₀	37	8,3532	
40	36	3	4	38	7,9520	
41	37	2	2 ⁶ / ₁₀	39	7,5508	
42	38	1	1 ² / ₁₀	40	7,1496	
43	38	11	11 ⁸ / ₁₀	41	6,7484	
44	39	10	10 ⁴ / ₁₀	42	6,3472	
45	40	9	9	43	5,9460	
46	41	8	7 ⁶ / ₁₀	44	5,5448	
47	42	7	6 ² / ₁₀	45	5,1436	
48	43	6	4 ⁸ / ₁₀	46	4,7424	
49	44	5	3 ⁴ / ₁₀	47	4,3412	
50	45	4	2	48	3,9400	
51	54	5	0	57	11,9280	
52	63	5	10	67	7,9160	

ROMAN FEET.

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Roman F.	Fr.	Roy.	F.	Inch.	Lines.	Eng. F.	Inch.	Dec.
80	72	6	8			77	3,9040	
90	81	7	6			86	11,8920	
100	90	8	4			96	7,8800	
200	181	4	8			193	3,7600	
300	272	1	0			289	11,6400	
400	362	9	4			386	7,5200	
500	453	5	8			483	3,4000	
600	544	2	0			579	11,2800	
700	634	10	4			676	7,1600	
800	725	6	8			773	3,0400	
900	816	3	0			869	10,9200	
1000	906	11	4			966	6,8	
2000	1813	10	8			1933	1,6	
3000	2720	10	0			2899	8,4	
4000	3627	9	4			3866	3,2	
5000	4534	8	8			4832	10	
6000	5441	8	0			5799	4,8	
7000	6448	7	4			6765	11,6	
8000	7255	6	8			7732	6,3	
9000	8162	6	0			8699	1,2	
10000	9069	5	4			9665	8	
15000	13604	2	0			14498	6	
20000	18138	10	8			19331	4	
25000	22672	8	0			24164	2	
30000	27206	6	4			28997	0	
35000	31740	4	8			33830	8	
40000	36274	2	0			38663	6	
45000	40808	0	4			43496	4	
50000	45342	8	8			48329	2	
55000	49876	6	0			53162	0	
60000	54410	4	4			57995	8	
65000	58944	2	8			62828	6	
70000	63478	0	0			67661	4	
75000	68012	8	4			72494	2	
80000	72546	6	8			77327	0	
85000	77080	4	0			82160	8	
90000	81614	2	4			86993	6	
95000	86148	0	8			91826	4	
100000	90682	8	0			96659	2	

T A B L E VI.

Roman Paces reduced to French Toises (and English Yards).

I HAVE said above that the Roman pace, containing 5 Roman feet, might be equal to about 4 French feet 6 inches, 5 lines (4 feet 9,9940 inches English).

Roman Paces.	Toises.	Feet.	Inch.	Lines.	Yards.	Feet.	Inch.	Dec.
1	—	4	6	5	1	1	9,9940	
2	1	3	0	10	3	0	7,9880	
3	2	1	7	3	4	2	5,982	
4	3	0	1	8	6	1	3,976	
5	3	4	8	1	8	0	1,970	
6	4	3	2	6	9	1	11,964	
7	5	1	8	11	11	0	9,958	
8	6	0	3	4	12	2	7,952	
9	6	4	9	9	14	1	5,946	
10	7	3	4	2	16	0	3,940	
11	8	1	10	7	17	2	1,934	
12	9	0	5	0	19	0	11,928	
13	9	4	11	5	20	2	9,922	
14	10	3	5	10	22	1	7,916	
15	11	2	0	3	24	0	5,910	

ROMAN PACES.

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Roman Paces.	Toises.	Feet.	Inch.	Lines.	Yards.	Feet.	Inch.	Dec.
16	12	0	6	8	25	2		3,904
17	12	5	1	11	27	1		4,898
18	13	3	7	6	28	2		11,892
19	14	2	11	11	30	1		9,886
20	15	0	8	4	32	0		7,880
21	15	5	2	9	33	2		5,874
22	16	3	9	2	35	1		3,868
23	17	2	3	7	37	0		1,862
24	18	0	10	0	38	1		11,856
25	18	5	4	5	40	0		9,850
26	19	3	10	10	41	2		7,844
27	20	2	5	3	43	1		5,838
28	21	0	11	8	45	0		3,832
29	21	5	6	1	46	2		1,826
30	22	4	0	6	48	0		11,820
31	23	2	6	11	49	2		9,814
32	24	1	1	4	51	1		7,808
33	24	5	7	9	53	0		5,802
34	25	4	2	2	54	2		3,796
35	26	2	8	7	56	1		1,790
36	27	1	3	0	57	2		11,784
37	27	5	9	5	59	1		9,778
38	28	4	3	10	61	0		7,772
39	29	2	10	3	62	2		5,766
40	30	1	4	8	64	1		3,760
41	30	5	11	1	66	0		1,754
42	31	4	5	6	67	1		11,748
43	32	2	11	11	69	0		9,742
44	33	1	6	4	70	2		7,736
45	34	0	0	9	72	1		5,730
46	34	4	7	2	74	0		3,724
47	35	3	1	7	75	2		1,718
48	36	1	8	0	77	0		11,712

Roman Paces.	Toises.	Feet.	Inch.	Lines.	Yards.	Feet.	Inch.	Dec.
49	37	0	82	5	78	2		9,706
50	37	4	8	10	80	1		7,700
51	38	3	3	3	82	0		5,694
52	39	1	9	8	83	2		3,688
53	40	0	4	1	85	1		1,682
54	40	4	10	6	86	2		11,676
55	41	3	4	11	88	1		9,670
60	45	2	1	0	96	1		11,640
70	52	5	5	2	112	2		3,580
80	60	2	9	4	128	2		7,520
90	68	0	1	6	144	2		11,460
100	75	3	5	8	161	0		3,400
200	151	0	11	4	322	0		6,8
300	226	4	5	0	483	0		10,2
400	302	1	10	8	644	1		1,6
500	377	5	4	4	805	1		5,0
600	453	2	10	0	966	1		8,4
700	529	0	3	8	1127	1		11,8
800	604	3	9	4	1288	2		3,2
900	680	1	3	0	1449	2		6,6
1000	755	4	8	8	1610	2		10
2000	1511	3	5	4	3221	2		8
3000	2267	2	2	0	4832	2		6
4000	3023	0	10	8	6443	2		2
5000	3778	5	7	4	8054	2		2
10000	7557	5	2	8	16109	1		4
20000	15115	4	5	4	32218	2		8
30000	22673	3	8	0	48328	1		0
40000	30231	2	10	8	64437	2		4
50000	37789	2	1	4	80547	0		8
100000	75578	4	2	8	161094	1		4
200000	151157	2	5	4	322188	2		8
300000	226736	0	8	0	483282	4		0
400000	302314	4	10	8	644376	5		4

T A B L E VII.

Roman Miles reduced to French Toises (and English Miles, &c.)

We have seen by the preceding table, that, if we take the Roman Pace at 4 feet, 6 inches, 5 lines, the Roman mile will contain 755 toises, 4 feet, 8 inches, 8 lines; but to avoid fractions, we shall take it, with M. D'Anville, at 756 toises (1611 yards Eng.)

Roman Miles.	Toises.	Eng. Mil. Fur. Yards.
1	756	0 7 71
2	1512	1 6 142
3	2268	2 5 213
4	3024	3 5 64
5	3780	4 4 135
6	4536	5 3 206
7	5292	6 3 57
8	6048	7 2 128
9	6804	8 1 199
10	7560	9 1 50
11	8316	10 0 121
12	9072	10 7 192
13	9828	11 7 43
14	10584	12 6 114

Roman Miles.	Toifes.	Eng. Mil.	Fur.	Yards.
15	11340	13	5	185
16	12096	14	5	36
17	12852	15	4	107
18	13608	16	3	178
19	14364	17	3	29
20	15120	18	2	100
21	15876	19	1	171
22	16632	20	1	22
23	17388	21	0	93
24	18144	21	7	164
25	18900	22	7	15
26	19656	23	6	86
27	20412	24	5	157
28	21168	25	5	8
29	21924	26	4	79
30	22680	27	3	150
31	23436	28	3	1
32	24192	29	2	78
33	24948	30	1	49
34	25704	31	1	0
35	26460	32	0	71
36	27216	32	7	142
37	27972	33	6	213
38	28728	34	6	64
39	29484	35	5	135
40	30240	36	4	206
41	30996	37	4	57
42	31752	38	3	128
43	32508	39	2	199
44	33264	40	2	50
45	34020	41	1	121
46	34776	42	0	192
47	35532	43	0	43

ROMAN MILES:

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Roman Miles.	Toises.	Eng. Mil.	Fur.	Yards.
48	36288	43	7	108
49	37044	44	6	179
50	37800	45	6	30
100	75600	91	4	60
200	151200	183	0	120
300	226800	274	4	180
400	302400	366	1	20
500	378000	457	5	80
1000	756000	915	2	160

we have said that the French foot is divided into 12 lines of a line, of which the Roman foot contained 160. The proportion of the Roman foot to the Grecian foot being as 12 to 13, we shall have for the latter 1300 tenths of a line, and a very small fraction, which may be disregarded. 1300 tenths of a line give 11 inches 4 lines.

Eng. F. Inch. Dec.	Eng. F. Inch. Line.	Eng. F. Inch. Line.	Eng. F. Inch. Line.
0.0780	1	0	11
0.1560	2	0	10
0.2340	3	0	10
0.3120	4	0	9
0.3900	5	0	8
0.4680	6	0	8
0.5460	7	0	7
0.6240	8	0	6
0.7020	9	0	6
0.7800	10	0	5
0.8580	11	0	4
0.9360	12	0	4

T A B L E VIII.

Grecian Feet reduced to French (and English)
Feet.

WE have said that the French foot is divided into 1440 tenths of a line, of which the Roman foot contained 1306.

The proportion of the Roman foot to the Grecian foot being as 24 to 25, we shall have for the latter 1360 tenths of a line, and a very small fraction, which may be disregarded. 1360 tenths of a line give 11 inches 4 lines.

Grecian F.	Fr. Roy. F.	Inch.	Lines.	Eng. F.	Inch.	Dec.
1	0	11	4	1	0,0786	
2	1	10	8	2	0,1572	
3	2	10	0	3	0,2358	
4	3	9	4	4	0,3144	
5	4	8	8	5	0,3930	
6	5	8	0	6	0,4716	
7	6	7	4	7	0,5502	
8	7	6	8	8	0,6288	
9	8	6	0	9	0,7074	
10	9	5	4	10	0,7860	
11	10	4	8	11	0,8646	
12	11	4	0	12	0,9432	

GRECIAN FEET.

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Grecian F. Fr. Roy. F. Inch. Lines. Eng. F. Inch. Dec.

13	12	3	4	13	1,0218
14	13	2	8	14	1,1004
15	14	2	0	15	1,1790
16	15	1	4	16	1,2576
17	16	0	8	17	1,3362
18	17	0	0	18	1,4148
19	17	11	4	19	1,4934
20	18	10	8	20	1,5720
21	19	10	0	21	1,6506
22	20	9	4	22	1,7292
23	21	8	8	23	1,8078
24	22	8	0	24	1,8864
25	23	7	4	25	1,9650
26	24	6	8	26	2,0436
27	25	6	0	27	2,1222
28	26	5	4	28	2,2008
29	27	4	8	29	2,2794
30	28	4	0	30	2,3580
31	29	3	4	31	2,4366
32	30	2	8	32	2,5152
33	31	2	0	33	2,5938
34	32	1	4	34	2,6724
35	33	0	8	35	2,7510
36	34	0	0	36	2,8296
37	34	11	4	37	2,9082
38	35	10	8	38	2,9868
39	36	10	0	39	3,0654
40	37	9	4	40	3,1440
41	38	8	8	41	3,2226
42	39	8	0	42	3,3012
43	40	7	4	43	3,3798
44	41	6	8	44	3,4584
45	42	6	0	45	3,5370

O 2

Grecian F.	Fr. Roy. F.	Inch.	Lines	Eng. F.	Inch.	Dec.
46	43	5	4	46	3,6156	
47	44	4	8	47	3,6942	
48	45	4	0	48	3,7728	
49	46	3	4	49	3,8514	
50	47	2	8	50	3,9300	
100	94	5	4	100	7,86	
200	188	10	8	201	3,72	
300	283	4	0	301	11,58	
400	377	9	4	402	7,44	
500	472	2	8	503	3,3	
600	566	8	0	603	11,16	

According to this table, 600 Grecian feet give only 94 toises 2 feet 8 inches, instead of 94 toises 3 feet, at which we have estimated the stadium. This slight difference arises from our having, with M. D'Anville, to avoid fractions, taken the Roman mile at somewhat more, and the stadium at somewhat less, than its true value.

T A B L E IX.

Stadia reduced to French Toises, Roman Miles
(and English Measures).

Stadia.	Fr. Toises.	Rom. Miles.	Eng. Mil.	Fur.	Yds.	Dec.
1	94 $\frac{1}{2}$	$\frac{1}{4}$	0	0	201,4278	
2	189	$\frac{1}{2}$	0	1	182,8556	
3	283 $\frac{1}{2}$	$\frac{3}{4}$	0	2	164,2834	
4	378	$\frac{1}{2}$	0	3	145,7112	
5	472 $\frac{1}{2}$	$\frac{5}{8}$	0	4	127,1390	
6	567	$\frac{3}{4}$	0	5	108,5668	
7	661 $\frac{1}{2}$	$\frac{7}{8}$	0	6	89,9946	
8	756	1	0	7	71,4224	
9	850 $\frac{1}{2}$	1 $\frac{1}{4}$	1	0	52,8502	
10	945	1 $\frac{1}{2}$	1	1	34,2780	
11	1039 $\frac{1}{2}$	1 $\frac{3}{4}$	1	2	15,7058	
12	1134	1 $\frac{1}{2}$	1	2	217,1336	
13	1228 $\frac{1}{2}$	1 $\frac{3}{4}$	1	3	198,5614	
14	1323	1 $\frac{5}{8}$	1	4	179,9892	
15	1417 $\frac{1}{2}$	1 $\frac{3}{4}$	1	5	161,4170	
16	1512	2	1	6	142,8448	
17	1606 $\frac{1}{2}$	2 $\frac{1}{4}$	1	7	124,2726	
18	1701	2 $\frac{1}{2}$	2	0	105,7004	
19	1795 $\frac{1}{2}$	2 $\frac{3}{4}$	2	1	87,1282	
20	1890	3	2	2	68,5560	

Stadia.	Fr. Toises.	Rom. Miles.	Eng. Mil.	Fur. Yds.	Dec.
20	1890	$2\frac{1}{2}$	2 2	68,5560	
21	1984 $\frac{1}{2}$	$2\frac{1}{2}$	2 3	49,9838	
22	2079	$2\frac{5}{8}$	2 4	31,4116	
23	2173 $\frac{1}{2}$	$2\frac{1}{2}$	2 5	12,8394	
24	2268	3	2 5	214,2672	
25	2362 $\frac{1}{2}$	$3\frac{1}{8}$	2 6	195,6950	
26	2457	$3\frac{1}{4}$	2 7	177,1228	
27	2551 $\frac{1}{2}$	$3\frac{1}{2}$	3 0	158,5506	
28	2646	$3\frac{1}{2}$	3 1	139,9784	
29	2740 $\frac{1}{2}$	$3\frac{1}{2}$	3 2	121,4062	
30	2835	$3\frac{5}{8}$	3 3	102,8340	
35	3307 $\frac{1}{2}$	$4\frac{1}{2}$	4 0	9,9730	
40	3780	5	4 4	137,1120	
45	4252 $\frac{1}{2}$	$5\frac{1}{2}$	5 1	44,2510	
50	4725	$6\frac{1}{2}$	5 5	171,390	
55	5197 $\frac{1}{2}$	$6\frac{3}{4}$	6 2	78,529	
60	5670	$7\frac{1}{2}$	6 6	205,668	
65	6142 $\frac{1}{2}$	$8\frac{1}{2}$	7 3	112,807	
70	6615	$8\frac{1}{2}$	8 0	19,946	
75	7087 $\frac{1}{2}$	9 $\frac{1}{2}$	8 4	147,085	
80	7560	10	9 1	54,224	
85	8032 $\frac{1}{2}$	$10\frac{1}{2}$	9 5	181,363	
90	8505	$11\frac{1}{2}$	10 2	88,502	
95	8977 $\frac{1}{2}$	$11\frac{3}{4}$	10 6	215,641	
100	9450	$12\frac{1}{2}$	11 3	122,780	
200	18900	25	22 7	25,560	
300	28350	$37\frac{1}{2}$	34 2	148,34	
400	37800	50	45 6	51,12	
500	47250	$62\frac{1}{2}$	57 1	173,90	
600	56700	75	68 5	76,68	
700	66150	$87\frac{1}{2}$	80 0	199,46	
800	75600	100	91 4	102,24	
900	85050	$112\frac{1}{2}$	103 0	5,02	

STADIA.

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Stadia.	Fr. Toises.	Rom. Miles.	Eng. Mil.	Fur.	Yds.	Dec.
1000	94500	125	114	3	127,80	
2000	189000	250	228	7	35,6	
3000	283500	375	343	2	163,4	
4000	378000	500	457	6	71,2	
5000	472500	625	572	1	199,0	
6000	567000	750	686	5	106,8	
7000	661500	875	801	1	14,6	
8000	756000	1000	915	4	142,4	
9000	850500	1125	1030	0	50,2	
10000	945000	1250	1144	3	58	
11000	1039500	1375	1258	6	185	
12000	1134000	1500	1373	2	92	
13000	1228500	1625	1487	5	219	
14000	1323000	1750	1602	1	126	
15000	1417500	1875	1716	5	33	
16000	1512000	2000	1831	0	160	
17000	1606500	2125	1945	4	67	
18000	1701000	2250	2059	7	194	
19000	1795500	2375	2174	3	101	
20000	1890000	2500	2288	7	8	

[The small difference in the value of the Roman miles, in the high numbers, observable between this Table and Table VII. arises from the neglect of the fraction in the latter, which it seemed more necessary to retain here, both for accuracy and to prevent a still greater disagreement. T.]

T A B L E X.

Stadia estimated in French Leagues of 2500 Toises each.

Stadia	Leagues	Toises.
1	—	24½
2	—	189
3	—	283½
4	—	378
5	—	472½
6	—	567
7	—	661½
8	—	756
9	—	850½
10	—	945
11	—	1039½
12	—	1134
13	—	1228½
14	—	1323
15	—	1417½
16	—	1512
17	—	1606½
18	—	1701
19	—	1795½
20	—	1890
21	—	1984½

STADIA 2

2012

Stadia.	Leagues.	Toises.
22	—	2079
23	—	2173½
24	—	2268
25	—	2362½
26	—	2457
27	1	51½
28	1	146
29	1	240½
30	1	335
35	1	807½
40	1	1280
45	1	1752½
50	1	2225
55	2	197½
60	2	670
65	2	1142½
70	2	1615
75	2	2087½
80	3	60
85	3	6532½
90	3	1005
95	3	1477½
100	3	1950
110	4	395
120	4	1340
130	4	2285
140	5	730
150	5	1675
160	6	120
170	6	1065
180	6	2010
190	7	455
200	7	1400

Stadia.	Leagues.	Toises.	
210	7	2345	
220	8	790	
230	8	1735	
240	9	180	
250	9	1125	
260	9	2070	
270	10	515	
280	10	1460	
290	10	2405	
300	11	850	
400	15	300	
500	18	2250	
600	22	1700	
700	26	1150	
800	30	600	
900	34	50	
1000	37	2000	
1500	56	1750	
2000	75	1500	
2500	94	1250	
3000	113	1000	
4000	151	500	
500	189		
600	226	2000	
7000	264	1500	
8000	302	1000	
9000	340	500	
10000	378		
11000	415	2000	
12000	453	1500	
13000	491	1000	
14000	520	500	
15000	567		
16000	604	2000	

Stadia.	Leagues.	Toises.
17000	642	1500
18000	680	1000
19000	718	500
20000	756	—
25000	945	—
30000	1134	—
40000	1512	—
50000	1890	—
60000	2268	—
70000	2646	—
80000	3024	—
90000	3402	—
100000	3780	—
110000	4158	—
120000	4536	—
130000	4914	—
140000	5292	—
150000	5670	—
160000	6048	—
170000	6426	—
180000	6804	—
190000	7182	—
200000	7560	—
210000	7938	—
220000	8316	—
230000	8694	—
240000	9072	—
250000	9450	—
260000	9828	—
270000	10206	—
280000	10584	—
290000	10962	—
300000	11340	—
400000	15120	—

T A B L E XI.

Athenian Money reduced to French (and English).

I DO not mean to speak of the gold or copper, but only of the silver, money of Athens; the value of the former may easily be obtained from that of the latter.

The talent was equal to 6000 drachmas.
The mina to 100 dr.
The tetradrachm to 4 dr.

And the drachma was divided into six oboli.

The value of the drachma cannot be precisely ascertained; the utmost we can do is, to approach it; and to this end it will be necessary to know its weight and fineness.

I have chosen to work on the tetradrachms, because they are more common than the drachmas, their other multiples, or their subdivisions.

Some literary persons, on whose accuracy I can rely, were so obliging as to lend me their assistance in weighing a great number of these coins. I afterwards applied to M. Tillet, of the Academy of Sciences, Royal Assay-master *. I shall say nothing of his intelligence, his love of the public good, or his

* *Commissaire du Roi pour les Essais et Affinages des Monnoies,*

real for the advancement of learning; but it is my duty to return him my thanks for having, at my request, made an assay of some tetradrachms I had received from Athens, ascertained their fineness, and compared their value with that of our money.

It will be proper to distinguish two kinds of tetradrachms: the more ancient, which were struck till about the time of Pericles, and perhaps to the end of the Peloponnesian war; and those which are posterior to that era. Both bear on one side the head of Minerva, and on the reverse an owl. On the latter coins the owl stands on a vase; and they also bear monograms, or names; and sometimes, though rarely, both.

1. *The more ancient tetradrachms.* These are of a ruder workmanship, less in diameter, and thicker than the others. The reverses exhibit traces more or less evident of the square form of the dies in the earlier ages.—See *Mem. de l'Acad. des Bell. Lettr.* tom. xxiv. p. 30.

Eisenfchmid (*De Ponder. et Mens.* sect. 1, cap. 3) has published one which, as he assures us, weighed 333 grains ($27\frac{3}{4}$ grains Eng. Troy weight), which will give for the drachma $83\frac{3}{4}$ gr. ($68\frac{1}{2}$ gr. Eng.). We have weighed fourteen similar coins, the greater part of which are in the cabinet of the king of France; and those in the best preservation have only given $324\frac{1}{2}$ grains. A like number are found in the Collection of Coins of Cities and States of the late Dr. Hunter (p. 48 et 49), the heaviest of which weighs $265\frac{1}{2}$ grains which corresponds to $323\frac{1}{2}$ French.

Thus we have, on the one hand, a coin which, according to Eisenfchmid, weighed 333 grains; on the other, twenty-eight coins, of which those in the best preservation weigh only 324. If this author did not commit a mistake, if other tetradrachms should be discovered of the same age and the same weight, we must allow that, on some occasions, they increased them to 332 or 336 grains; but we shall add that, in general,

they weighed only about 324; and as, in the space of 2200 years, they must have lost something of their weight, we may estimate them at 328 grains, which will give 82 grains for the drachma.

It was necessary to ascertain their fineness. M. Tillet made an assay of one which weighed 324 grains, and found that it was 11 deniers 20 grains fine*; and that the almost pure silver of which it consisted was intrinsically worth, according to the tariff price, 52 livres 14 sols 3 deniers the marc.

"This tetradrachm," says M. Tillet, "was therefore intrinsically worth 3 livres 14 sols (3s. 1d.); whereas 324 grains of silver, of the value of the French crowns, are only worth 3 livres 8 sols (2s. 10d.)."

"But the value of the silver in both cases, considered as money, and charged with the expences of fabrication, and the right of seignorage, receives some augmentation above that of unwrought metal; and hence it is that a marc of silver, consisting of eight crowns of 6 livres and three pieces of 12 sous, is, by the authority of the sovereign, rendered, in commerical circulation, worth 49 livres 16 sols, that is to say, 1 livre 7 sols more than another uncoined marc of the same silver with the crowns." We must pay attention to this augmentation if we wish to know the true value of such a tetradrachm in our present money.

It follows from the experiments and observations of M. Tillet, that a marc of tetradrachms each of the weight of 324 grains (266 gr. Eng.), and 11 deniers 20 grains fine, would now be worth in commerce 54 livres 3 sols 9 deniers (2l. 5s. 1½d.); each tetradrachm 3 livres 16 sols (3s. 2d.)

* The fineness of silver is estimated in France by deniers and grains: each denier contains 24 grains, and pure silver is said to be 12 deniers fine. In the above metal therefore the alloy was $\frac{7}{12}$ part, or 3 dwt. 8 gr. in a pound of silver. T.

each drachma 19 fols ($9\frac{1}{2}$ d.); and the talent 5700 livres (237l. 10s.).

If the tetradrachm weigh 328 grains ($269\frac{1}{2}$ gr. Eng.), and the drachma 82, the latter will be worth 19 fols and about 3 deniers, and the talent 5775 liv. (240l. 12s. 6d.) nearly.

If we take the tetradrachm at 332 grains ($272\frac{1}{2}$ gr. Eng.), the drachma weighing 83 grains, will be worth 19 fols and about 6 den. ($9\frac{1}{2}$ d.), and the talent nearly 5850 livres (243l. 15s.).

Estimating the weight of the tetradrachm at 336 grains (276 gr. Eng.), and that of the drachma at 84, the value of the latter will be 19 fols 9 den. and the talent about 5925 liv. (246l. 17s. 6d.).

Lastly, if we allow 340 grains (279 gr. Eng.) for the weight of the tetradrachm, and 85 for that of the drachma, the latter will be worth about 1 liv. (10d.), and that of the talent about 6000 liv. (250l.).

It is unnecessary to remark that, if the tetradrachm be estimated at a less weight, the value of the drachma and the talent will diminish in proportion.

2. *Less ancient tetradrachms.* These were current during four or five centuries, and are much more numerous than the preceding ones, from which they differ in the shape, workmanship, monograms, names of magistrates, and other peculiarities which their reverses present; and especially by the rich ornaments with which the head of Minerva is decorated. There is even reason to conjecture that the engravers designed this head from the celebrated statue in the citadel of Athens. Pausanias (lib. 1, cap. 24, p. 57) observes that, among other ornaments, Phidias had represented a griffin on each side of the helmet of the goddess; and this symbol is, in fact, seen on the tetradrachms which are posterior to the time of that artist, but never on those which are more ancient.

We have weighed above a hundred and sixty of these tetra-

drachms. The cabinet of the king of France contains more than a hundred and twenty. The heaviest weigh 320 grains (263 gr. Eng.), but the number of these is very small; the greater part only weigh 315, 314, 313, 312, 310, 306, &c. or a little more or less, according to the different degrees of their preservation. There are some of a much inferior weight, because they are of baser metal.

From among more than ninety tetradrachms, described, with their weight, in the Collection of the Coins of Cities and States of the late Dr. Hunter, published with great care in England, seven or eight weigh more than 320 French grains; one among others, which bears the names of Mentor and Mofchion, weighs $271\frac{1}{2}$ grains English, or about 331 French; and this is the more remarkable, because, of five other coins from the same cabinet, with the same names, the heaviest does not weigh more than 318 French grains, and the lightest only 312, which is the same weight as that of a similar coin in the cabinet of the king of France. I expressed my surprise at this to Mr. Combe, the editor of that excellent collection, who was so obliging as to examine anew the weight of the tetradrachm in question, and found that it had been accurately given. This coin, however, proves that there was an augmentation in the weight of the money, which had no consequences.

Though the greater part of the tetradrachms that are come down to us have been diminished by the wear, and other accidents, we cannot but perceive, from a general inspection, that the weight of the silver coin suffered a diminution. Was this successive? At what limit did it stop? These queries are difficult to resolve; since, in coins of the same age, we sometimes find a remarkable uniformity in the weight, and sometimes a difference no less extraordinary. Of three tetradrachms which bear the names of Phanocles and Apollonius (Collection of Hunter, p. 54), one weighs 253 grains, the other 235 $\frac{1}{2}$, and the third 253 $\frac{1}{2}$ English Troy weight; or about 308 $\frac{1}{2}$, 308 $\frac{1}{2}$,

308½, 309 grains French; while nine others, with the names of Nestor and Mnaseas, diminish gradually from about 320 to about 310 French grains (*ibid.* p. 53).

Besides the accidents which have diminished the weight of all ancient coins, it appears that the Greek moneyers, being obliged to coin so many drachmas to the mina, or the talent, as ours are to strike such a number of twelve sol pieces to the marc, were less attentive, than we are at present, to render the weight of each piece of money equal.

In this research we are stopped short by another difficulty. The Athenian tetradrachms have no date; and I know only one the fabrication of which can be referred to any determinate time. It was struck by command of the tyrant Aristion, who, in the year 88 before Christ, having seized on Athens, was besieged in that city by Sylla. It bears on one side the head of Minerva, and on the other a star within a crescent, as on the coins of Mithridates. Around this is the name of that prince, that of Athens, and that of Aristion. It is in the collection of Dr. Hunter. Mr. Combe, to whom I applied to obtain the weight of this coin, was so obliging as to ascertain it at my request, and to inform me that it weighs 254 grains English, which are equivalent to $309\frac{1}{2}$ grains French. Two other tetradrachms, from the same cabinet, on which the name of the same Aristion is found, together with two other names, weigh from 313 to 314 French grains.

Amid so many varieties, all of which I cannot here enumerate, I have judged it most advisable to choose a mean. We have already seen, that before and in the time of Pericles, the weight of the drachma was 81, 82, and even 83 French grains. I imagine that in the following century, in which age I suppose Anacharsis to have travelled, it had fallen to 79 grains, which gives 316 grains for the tetradrachm. I take this for the standard, because it is nearest the weight of

the greater part of tetradrachms which are in the best preservation.

It appears that when the weight of the tetradrachms was diminished, they were also adulterated; but in confirmation of this supposition many trials cannot be made. M. Tillet has made an assay of two tetradrachms; one of which weighed 311 grains and about two-thirds, and the other $310\frac{1}{2}$. The former was found to be 11 deniers 12 grains fine; and consequently had only $\frac{1}{2}$ part alloy; and the other was 11 deniers 9 grains fine.

Taking the weight of the tetradrachm at 316 grains, and supposing it 11 deniers 12 grains fine, M. Tillet estimates the value of the drachma to have been equivalent to 18 sols (9d.) and a quarter of a denier of our money. We shall disregard this fraction of the denier, and say that, taking these to have been, as they probably were, the true weight and fineness, the value of the talent was 5400 livres (225l.). It is from this valuation that I have drawn up the following table. If, supposing the tetradrachm of the same fineness, we allow it to weigh only 312 grains; the drachma, which will then weigh only 78 grains, will be worth only 17 sols 9 deniers ($8\frac{3}{4}$ d.), and the talent 5325 livres (221l. 17s. 6d.). Thus diminishing or augmenting the weight of the drachma by a grain, diminishes or augments the value of that drachma by 3 deniers (half a farthing); and that of the talent by 75 livres (3l. 2s. 6d.), supposing the silver always of the same fineness.

To estimate the comparative value of the Athenian and our money to greater exactness, it would be necessary to compare the respective value of commodities. But I have found so many variations in the prices of those of Athens, and so little assistance in ancient authors, that I have abandoned this design. Besides, the table which I here give only required a general approximation to the true value.

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In it, as I have already said, I suppose the drachma to weigh 79 grains, and to be 11 deniers 12 grains fine. The table is only relative to the second kind of tetradrachms.

Drachmas.		Livres. Sols.	£.	s.	d.
1	—	— 18	0	0	9
The obolus, the 6th part of the drach. 3			0	0	1½
2	—	1 16	0	1	6
3	—	2 14	0	2	3
4	—	3 12	0	3	0
5	—	4 10	0	3	9
6	—	5 8	0	4	6
7	—	6 6	0	5	3
8	—	7 4	0	6	0
9	—	8 2	0	6	9
10	—	9 0	0	7	6
11	—	9 18	0	8	3
12	—	10 16	0	9	0
13	—	11 14	0	9	9
14	—	12 12	0	10	6
15	—	13 10	0	11	3
16	—	14 8	0	12	0
17	—	15 0	0	12	9
18	—	16 4	0	13	6
19	—	17 2	0	14	3
20	—	18 0	0	15	0
21	—	18 18	0	15	9
22	—	19 16	0	16	6
23	—	20 14	0	17	3
24	—	21 12	0	18	0
25	—	22 10	0	18	9
26	—	23 8	0	19	6
27	—	24 6	1	0	3
28	—	25 4	1	1	0

Drachmas.		Livres. Sols	£.	s.	d.
29	=====	26 2	1	1	9
30	=====	27 0	1	2	6
31	=====	27 18	1	3	3
32	=====	28 16	1	4	0
33	=====	29 14	1	4	9
34	=====	30 12	1	5	6
35	=====	31 10	1	6	3
36	=====	32 8	1	7	0
37	=====	33 6	1	7	9
38	=====	34 4	1	8	6
39	=====	35 2	1	9	3
40	=====	36 0	1	10	0
41	=====	36 18	1	10	9
42	=====	37 16	1	11	6
43	=====	38 14	1	12	3
44	=====	39 12	1	13	0
45	=====	40 10	1	13	9
46	=====	41 8	1	14	6
47	=====	42 6	1	15	3
48	=====	43 4	1	16	0
49	=====	44 2	1	16	9
50	=====	45 0	1	17	6
51	=====	45 18	1	18	3
52	=====	46 16	1	19	0
53	=====	47 14	1	19	9
54	=====	48 12	2	0	6
55	=====	49 10	2	1	3
56	=====	50 8	2	2	0
57	=====	51 6	2	2	9
58	=====	52 4	2	3	6
59	=====	53 2	2	4	3
0	=====	54 0	2	5	0
61	=====	54 18	2	5	9

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Drachmas.		Livres. Sols.	£.	s.	d.
62	=====	55 16	2	6	6
63	=====	56 14	2	7	3
64	=====	57 12	2	8	0
65	=====	58 10	2	8	9
66	=====	59 8	2	9	6
67	=====	60 6	2	10	3
68	=====	61 4	2	11	0
69	=====	62 2	2	11	9
70	=====	63 0	2	12	6
71	=====	63 18	2	13	3
72	=====	64 16	2	14	0
73	=====	65 14	2	14	9
74	=====	66 12	2	15	6
75	=====	67 10	2	16	3
76	=====	68 8	2	17	0
77	=====	69 6	2	17	9
78	=====	70 4	2	18	6
79	=====	71 2	2	19	3
80	=====	72 0	3	0	0
81	=====	72 18	3	0	9
82	=====	73 16	3	1	6
83	=====	74 14	3	2	3
84	=====	75 12	3	3	0
85	=====	76 10	3	3	9
86	=====	77 8	3	4	6
87	=====	78 6	3	5	3
88	=====	79 4	3	6	0
89	=====	80 2	3	6	9
90	=====	81 0	3	7	6
91	=====	81 18	3	8	3
92	=====	82 16	3	9	0
93	=====	83 14	3	9	9
94	=====	84 12	3	10	6
95	=====	85 10	3	11	3

Drachmas		Livres.	Sols.	£.	s.	d.
96	—	86	8	3	12	0
97	—	87	6	3	12	9
98	—	88	4	3	13	6
99	—	89	2	3	14	3
100 drachmas or	1 mina	90	0	3	15	0
200 dr.	or 2 m.	180	0	7	10	0
300 dr.	or 3 m.	270	0	11	5	0
400 dr.	or 4 m.	360	0	15	0	0
500 dr.	or 5 m.	450	0	18	15	0
600 dr.	or 6 m.	540	0	22	10	
700 dr.	or 7 m.	630	0	26	5	0
800 dr.	or 8 m.	720	0	30	0	0
900 dr.	or 9 m.	810	0	33	15	0
1000 dr.	or 10 m.	900	0	37	10	0
2000 dr.	or 20 m.	1800	0	75	0	0
3000 dr.	or 30 m.	2700	0	112	10	0
4000 dr.	or 40 m.	3600	0	150	0	0
5000 dr.	or 50 m.	4500	0	187	10	0
6000 dr.	or 60 minæ make the talent.					

Talents.	Livres.	£.
1	5400	225
2	10800	450
3	16200	675
4	21600	900
5	27000	1125
6	32400	1350
7	37800	1575
8	43200	1800
9	48600	2025
10	54000	2250
11	59400	2475
12	64800	2700

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Talents.	Livres.	£.
13	70200	2925
14	75600	3150
15	81000	3375
16	86400	3600
17	91800	3825
18	97200	4050
19	102600	4275
20	108000	4500
25	135000	5625
30	162000	6750
40	216000	9000
50	270000	11250
60	324000	13500
70	378000	15750
80	432000	18000
90	486000	20250
100	540000	22500
200	1080000	45000
300	1620000	67500
400	2160000	90000
500	2700000	112500
600	3240000	135000
700	3780000	157500
800	4320000	180000
900	4860000	202500
1000	5400000	225000
2000	10800000	450000
3000	16200000	675000
4000	21600000	900000
5000	27000000	1125000
6000	32400000	1350000
7000	37800000	1575000
8000	43200000	1800000
9000	48600000	2025000
10000	54000000	2250000

T A B L E XII.

Grecian Weights reduced to French (and English),

THE Attic talent weighed 60 minæ, or 6000 drachmas, We take the weight of the drachma at 79 French grains. With us the gros contains 72 grains, the ounce 8 gros or 576 grains, the marc 8 ounces or 4608 grains, and the pound 2 marcs or 9216 grains.

Drachmas.	French Weight.			Eng. Troy Weight.		
	Oz.	Gros.	Grains.	Oz.	Dwt.	Gr. D.
1	—	1	7	—	2	16,9
2	—	2	14	—	5	9,8
3	—	3	21	—	8	2,7
4	—	4	28	—	10	19,6
5	—	5	35	—	13	12,5
6	—	6	42	—	16	5,4
7	—	7	49	—	18	22,3
8	1	0	56	1	1	15,2
9	1	1	63	1	4	8,1
10	1	2	70	1	7	1,0
11	1	4	5	1	9	17,9
12	1	5	12	1	12	10,8
13	1	6	19	1	15	3,7
14	1	7	26	1	17	20,6
15	2	0	33	2	0	13,5
16	2	1	40	2	3	6,4

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Drachmas..	Oz.	Gros.	Grains.	Oz.	Dwt.	Gr.	D.
17	2	2	47	2	5	23,3	
18	2	3	54	2	8	16,2	
19	2	4	61	2	11	9,1	
20	2	5	68	2	14	2,0	
21	2	7	3	2	16	18,9	
22	3	0	10	2	19	11,8	
23	3	1	17	3	2	4,7	
24	3	2	24	3	4	21,6	
25	3	3	31	3	7	14,5	
26	3	4	38	3	10	7,4	
27	3	5	45	3	13	0,3	
28	3	6	52	3	15	17,2	
29	3	7	59	3	18	10,1	
30	4	0	66	4	1	3,0	
31	4	2	1	4	3	19,9	
32	4	3	8	4	6	12,8	
33	4	4	15	4	9	5,7	
34	4	5	22	4	11	22,6	
35	4	6	29	4	14	15,5	
36	4	7	36	4	17	8,4	
37	5	0	43	5	0	1,3	
38	5	1	50	5	2	18,2	
39	5	2	57	5	5	11,1	
40	5	3	64	5	8	4,0	
41	5	4	71	5	10	20,9	
42	5	6	6	5	13	13,8	
43	5	7	13	5	16	6,7	
44	6	0	20	5	18	23,6	
45	6	1	27	6	1	16,5	
46	6	2	34	6	4	9,4	
47	6	3	41	6	7	2,3	
48	6	4	48	6	9	19,2	
49	6	5	55	6	12	12,1	
50	6	6	62	6	15	5,0	

Drachmas.	Liv.	Mar.	Oz.	Gros.	Grains.	Lib.	Oz.	Dwt.	Gr.
60	—	1	0	1	60	—	8	2	6
70	—	1	1	4	58	—	9	9	7
80	—	1	2	7	56	—	10	16	8
90	—	1	4	2	54	1	0	3	9
100 {Drach. or one Mina.}	—	1	5	5	52	1	1	10	10
2	1	1	3	3	32	2	3	0	20
3	2	1	1	1	12	3	4	11	6
4	3	0	6	6	64	4	6	1	16
5	4	0	4	4	44	5	7	12	2
6	5	0	2	2	24	6	9	2	12
7	6	0	0	0	4	7	10	12	22
8	6	1	5	5	56	9	0	3	8
9	7	1	3	3	36	10	1	13	18
10	8	1	1	1	16	11	3	4	4
11	9	0	6	6	68	12	4	14	14
12	10	0	4	4	48	13	6	5	0
13	11	0	2	2	28	14	7	15	10
14	12	0	0	0	8	15	9	5	20
15	12	1	5	5	60	16	10	16	6
16	13	1	3	3	40	18	0	6	16
17	14	1	1	1	20	19	1	17	2
18	15	0	6	7	0	20	3	7	12
19	16	0	4	4	52	21	4	17	22
20	17	0	2	2	32	22	6	8	8
21	18	0	0	0	12	23	7	18	18
22	18	1	5	5	64	24	9	9	4
23	19	1	3	3	44	25	10	19	14
24	20	1	1	1	24	27	0	10	0
25	21	0	6	7	4	28	2	0	10
26	22	0	4	4	56	29	3	10	20
27	23	0	2	2	36	30	5	1	6
28	24	0	0	0	16	31	6	11	16
29	24	1	5	5	68	32	8	2	2

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Minz.	Liv.	Mar.	Oz.	Gros.	Grains.	Lib.	Oz.	Dwt.	Gr.
30	25	1	3	3	48	33	9	12	12
35	30	0	0	0	20	39	5	4	14
40	34	0	4	4	64	45	0	16	16
45	38	1	1	1	36	50	8	8	18
50	42	1	5	6	8	56	4	0	20
60 [Minz. or one Tal.]	51	0	6	7	24	67	7	5	0
2	102	1	5	6	48	135	2	10	0
3	154	0	4	6	0	202	9	15	0
4	205	1	3	5	24	270	5	0	0
5	257	0	2	4	48	338	0	5	0
6	308	1	1	4	0	405	7	10	0
7	360	0	0	3	24	473	2	15	0
8	411	0	7	2	48	540	10	0	0
9	462	1	6	2	0	608	5	5	0
10	514	0	5	1	24	676	0	10	0
20	1028	1	2	2	48	1352	1	0	0
30	1542	1	7	4	0	2028	1	10	0
40	2057	0	4	5	24	2704	2	0	0
50	2571	1	1	6	48	3380	2	10	0
60	3085	1	7	0	0	4056	3	0	0
70	3600	0	4	1	24	4732	3	10	0
80	4114	1	1	2	48	5408	4	0	0
90	4628	1	6	4	0	6084	4	10	0
100	5143	0	3	5	24	6760	5	0	0
500	25716	0	2	2	48	33802	1	0	0
1000	51432	0	4	5	24	67604	2	0	0
2000	102864	1	1	2	48	135208	4	0	0
3000	154296	1	6	0	0	202812	6	0	0
4000	205729	0	2	5	24	270416	8	0	0
5000	257161	0	7	2	48	338020	10	0	0
10000	514322	1	6	5	24	676041	8	0	0

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The reigning family in Epirus derived its origin from Pyrrhus, son of Achilles. One of those princes educated at Athens possessed sufficient greatness of mind to set bounds to his authority, *ibid.* 346.

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An enemy to pleasantries, *ibid.*

The comic writers endeavoured to cast an odium on his morals, *ibid.*

Toward the close of his life he retired to the court of Archelaus, king of Macedon, ii. 421; vi. 26.

He there found Zenxis, Timotheus, and Agatho, *ibid.*

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His death, *ibid.*

Archelaus causes a magnificent tomb to be erected to him, *ibid.*

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Was accused of having degraded the characters of the ancient Greeks, by sometimes representing princesses inflamed with a criminal passion, and sometimes kings overwhelmed with calamity, and clothed in rags, *ibid.* 31.

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His pieces abound in sentences and reflections, *ibid.* 34.

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Of Epidaurus, in honour of Æsculapius, iv. 320.

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A constitution without defect could not be carried into execution, or would not be suitable to all states, *ibid.* 255.

Two kinds of government; those in which public utility is the great object, as the limited monarchy, the aristocracy, and the republic, properly so called; and those in which it is held of no account, as the tyranny, the oligarchy, and the democracy; which are only corruptions of the three preceding forms of government, v. 224.

The constitution may be excellent, whether the supreme authority be confided to a single person, be exercised by many, or reside solely in the people, *ibid.* 224.

Principles of each government. In monarchy, honour; in the tyranny, the safety of the tyrant; in the aristocracy, virtue; in the oligarchy, riches; in a republic wisely constituted, liberty; in the democracy, this liberty degenerates into licentiousness, *ibid.* 252.

Numerous and frequent causes, which in the republics of Greece have shaken or overturned the constitution, *ibid.* 247.

In a good government, there should be a wise distribution of rewards and punishments, *i.* 129.

One of the best forms of government is the mixt, or that in which royalty, aristocracy, and democracy are combined by the laws; which restore the balance of power as often as it inclines too much toward one or other of these forms, *v.* 273.

Excellent law of Solon's—In times of public commotion, each citizen shall declare for one of the parties. The object of this law was to prevent the good and virtuous part of the community from continuing in a state of fatal inactivity, *i.* 138.

Monarchy, or *Royalty* (several kinds of); the most perfect is that in which the sovereign exercises in his states the same authority as a father in the midst of his family, *v.* 227.

The Greek philosophers have highly extolled this constitution, *ibid.* 272.

Its advantages; such as the uniformity of principles, the secrecy of enterprizes, and the promptness of their execution, *ibid.*

What are the prerogatives of the sovereign, *ibid.* 227.

What his duties. Honour should be the motive of his under-

takings; and the love of his people, and the safety of his states, their reward, *ibid.* 228.

Tyranny is a corrupted and degenerated monarchy; the sovereign only reigns by the fear which he inspires, and his personal safety must be the only object of his attention, *ibid.* 229.

Odious means to which many tyrants have had recourse, to maintain their authority, *ibid.* 230.

Those of Sicyon and Corinth preserved their authority by acquiring the esteem and confidence of the people; some by their military talents, others by their affability; and others by the respect which on certain occasions they paid to the laws, *ibid.* 232, 233.

Aristocracy, v. 233.

The best, that in which the authority is committed to a certain number of enlightened and virtuous magistrates, *ibid.* 234.

Political virtue, or the love of the public good, is the principle of this form of government; and the constitution is more or less excellent, according as this principle has a greater or less influence in the choice of magistrates, *ibid.* 237.

To render it durable, it should be so tempered that the principal citizens should find in it the advantages of the oligarchy, and the people those of the democracy, *ibid.* 235.

When this constitution is in danger, *ibid.* 237.

Oligarchy is an imperfect aristocracy, in which the whole authority is confided to a small number of rich citizens; in it riches are preferred to every thing, and the desire of acquiring them is the principle of the government, *ibid.* 238.

Precautions necessary to establish and preserve the best form of the oligarchy, *ibid.* 240.

Causes by which it is destroyed, *ibid.* 242.

Republic, properly so called, would be the best of governments. The rich and the poor would in that find the advantages of the constitution they prefer, without having to fear the inconveniences of that which they reject, *ibid.* 263.

Democracy, the corruption of the true republic, according to Aristotle; is subject to the same revolutions as the aristocracy; is properly tempered when care is taken to remove from the administration of government, an ignorant and restless populace; and is tyrannical when the poorer class of citizens have too great influence in the public deliberations, *ibid.* 245.

It is essential to the democracy, that the offices of magistracy should only be granted for a time; and that those at least, which require only a certain degree of abilities, should be bestowed by way of lot, *ibid.* 244.

Its inconveniences and dangers; *ii.* 254, 271.

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Three essential objects in it; the assembly of the people, the choice of magistrates, and the tribunals of justice, *i.* 130, 138.

Civil and criminal laws, *ibid.* 138, 158.

Were to remain in force only during a century, *ibid.* 159.

Reflections on the legislation of Solon, *ibid.* 176.

He chose the popular government; but tempered it in such a manner, that he believed he had comprised in it many advantages of the oligarchy, the aristocracy, and the democracy, *ibid.* 180.

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their decrees must be preceded by decrees of the senate.

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The senate, *ibid.* 243.

The assemblies of the people, *ibid.* 246.

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The magistrates; as the archons, the strategi, &c. *ibid.* 274.

The tribunals of justice, *ibid.* 281.

The Areopagus, *ibid.* 289.

GOVERNMENT OF LACEDÆMON; Lycurgus had so constituted it, that it was a judicious mixture of royalty, aristocracy, and democracy. The authority which the ephori afterward assumed, made the constitution incline toward the oligarchy, iv. 124, 126.

The two kings enjoyed great privileges, as the heads of religion, the administration, and the armies, *ibid.* 129.

When they ascended the throne, they might annul the debts contracted either with their predecessors, or with the state, *ibid.* 130.

The senate, composed of twenty-eight senators, and in which the two kings presided, was the supreme council of the nation; in it all important affairs of state were discussed, *ibid.* 136.

In what manner the senators were elected; and what were their functions, *ibid.* 137, 138.

The ephori, in number five, extended their care to every part of the administration, and superintended the education of youth, and the conduct of all the citizens, *ibid.* 139.

The people, by whom they were chosen, considered them as their defenders, and continually increased their prerogatives, *ibid.* 140.

They long struggled against the authority of the kings and senators; and never ceased to be their enemies, till they became their protectors, *ibid.* 146.

Note on their institution, *ibid.* 475.

Assemblies of the people: of these there were two kinds; the one, composed only of Spartans, regulated the succession to the throne, elected or deposed the magistrates, gave judgment on public crimes, and decided on the great objects of religion and legislation, *ibid.* 147.

Into the other were admitted the deputies of the cities of Laconia, and sometimes those of the allied states, and the nations which solicited the succours of Lacedæmon. In this were discussed the interests of the Peloponnesian league, *ibid.* 148.

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Served as a model to Lycurgus, who adopted many of its laws, *iv.* 229.

Why the Cretans sooner degenerated from their institutions than the Spartans, *iv.* 224.

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Table of the principal epochas of the Grecian history from the foundation of the kingdom of Argos to the reign of Alexander, vii. tab. 1, p. 121.

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GYAROS, one of the Cyclades, a small island surrounded with rocks, vi. 331.

GYMNASIA, of Athens, three; that of the Academy, the Lycæum, and the Cynosarges, their description, ii. 132.

GYMNASIARCH, a magistrate who presided in the gymnasia, and had under him several officers, ii. 134.

GYTHIUM, a strong town and excellent harbour of Laconia, iv. 75.

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Its forum adorned with the tomb of Mausolus, and other beautiful edifices, v. 105.

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HECATÆUS, of Miletus, the historian, one of the first who wrote in prose, i. 453.

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HELIASTÆ (tribunal of the) one of the principal in Athens, ii. 266.

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HELICON, a mountain of Bœotia, on which the Muses were especially honoured, iii. 260.

HELLESPONT, cities of the, ii. 45.

Place where it was passed by Xerxes with his army, *ibid.* 46.

HELOTS, at Sparta, were in a middle state between slaves and freemen, iv. 94.

Were treated with rigour, but enjoyed real advantages, *ibid.*

Might merit their freedom, and be raised to the rank of citizens, *ibid.* 95.

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HERCULES, one of the Argonauts, and the first of the demigods, i. 21.

His labours and achievements; idea which we should form of them, *ibid.* 22.

HERMIONE, a city near the extremity of Argolis, iv. 314.

Festivals of Ceres celebrated there, *ibid.*

HERODOTUS, born at Halicarnassus in Caria, after having travelled into several countries, ended his days in a city of Magna Græcia. His general history, read in the assembly of the Olympic games, and afterward in that of the Athenians, was received with universal applause.

His eulogium, v. 371, 372, 373.

HERO, that title given in the most ancient times to kings or individuals who had rendered great services to mankind.

- and who thus became the objects of public worship,
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- HIPPARCHUS, generals of the cavalry among the Athenians,
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- HIPPARCHUS, the Athenian, succeeds Pisistratus, i. 170.
- Patronizes Anacreon and Simonides, *ibid.*
- Restores the poems of Homer to their purity, *ibid.*
- Is assassinated by Harmodius and Aristogiton, *ibid.* 171.
- HIPPIAS, brother of Hipparchus, i. 170.
- His injustice, *ibid.* 173.
- Abdicates the tyranny, retires into Persia, is slain at Ma-
rathon, *ibid.*

HIPPOCRATES, of the family of the Aesclepiadæ, and son of Heraclides, a native of Cos, vi. 237.

Enlightened experience by reasoning, and rectified theory by practice, *ibid.* 239.

Died in Thessaly, *ibid.*

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His rules for the forming of a physician, *ibid.* 241.

Went to the assistance of the Athenians when the plague raged at Athens, i. 394.

HIPPODROMUS, the place for the horse and chariot races, ii. 405.

HIPPOMEDON, one of the chiefs in the war of Thebes, i. 43.

HISTIEUS, whom Darius king of Persia had appointed governor of Miletus, refuses to abandon his guard of the bridge over the Ister, and thus saves that monarch and his army, i. 206.

A short time after, having excited troubles in Ionia, he is put to death by the generals of Darius, who regrets and honours his memory, *ibid.* 210.

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- Solon enjoined the rhapsodists to follow in their recitals the order observed by Homer, *ibid.* 101.
- The glory of Homer increases from day to day. Honours which were rendered to his memory. His eulogium, *ibid.* 103.
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Authors who have succeeded in lyric poetry, *ibid.* 53.

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HYPERIDES, an orator of Athens, a disciple of Plato, ii. 118.

HYPERBOREANS, a people that inhabited the North of Greece; particulars concerning them, and their country, vi. 373.

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Governed with mildness; was a faithful friend, *ibid.* 318.

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Is slain at the head of his army, *ibid.* 321.

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ICTINUS, an architect who built a very beautiful temple of Apollo on Mount Cotylius, and that of Minerva at Athens, iv. 276.

His work on the Parthenon, ii. 225.

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IDLENESS stigmatized with infamy by Solon. He who had neglected to give his son a trade, was deprived in his old age of the succour which he might otherwise have demanded from him, i. 152, 153.

IDOMENEUS king of Crete, i. 50.

The chief of several Grecian princes obliged to seek asylums on their return from Troy, i. 59.

IDRIEUS, king of Caria, successor to Artemisia, sends a body of auxiliaries against the kings of Cyprus, v. 106.

LISSUS, a torrent near Athens; temples which were erected on its banks, ii. 130, 131.

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IMPROPTU in use among the Greeks, vii. 56, 116.

INACHUS, chief of the first Egyptian colony which came into Greece, i. 3.

INGRATITUDE was very severely punished among the Persians, vi. 401.

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INSCRIPTIONS in honour of the tribes who had gained the prize in music and dancing at the festivals of Athens, ii. 212.

INSTITUTION of Pythagoras. See **PYTHAGORAS**.

INTERLUDES, or *interval* between the acts in the *tragedies* pieces, vi. 68.

The number of them was not fixed, but depended entirely on the poet. In some pieces only two are found, while others have five or six, vi. 68.

ION, a dramatic author, is crowned; his works too much laboured, vi. 43.

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United to the Persian empire by Cyrus, *ibid.* 180.

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Ionians settled on the coast of Asia Minor, i. 91.

Burn Sardes, *ibid.* 208.

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His reforms, his military stratagems, ii. 188.

When accused by Chares, defends his cause armed, v. 80.

His answer to those who censured the violence of this proceeding, *ibid.*

IRA, a mountain of Arcadia where the Messenians were besieged, iv. 46.

Taken by the treachery of a shepherd, *ibid.* 49, 52.

IREN, a Spartan youth, twenty years old, who was placed at the

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ISOCRATES the orator, principal circumstances of his life, his character, ii. 136.

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Extract from his letter to Demonicus, iii. 33, 471.

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ITHACA an island in the Ionian sea, iii. 356.

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Against persons guilty of sacrilege, *ibid.* 372.

Against Æschylus, Diagoras, Protagoras, Prodicus, Anaxagoras, and Alcibiades, accused of impiety, ii. 368, & seq.

JUNO, superb temple of, at Argos, built by Eupolemus, and embellished by Polycletus, iv. 304.

This temple served by a priestess, *ibid.* 306.

Pomp of the festival of Juno at Argos, *ibid.*

Her temple at Olympia, iii. 425. Games which were there celebrated, *ibid.* 426.

Her temple at Samos, vi. 251.

Why she was represented at Samos in a nuptial habit with two peacocks, and the shrub called *agnus castus* at her feet, vi. 253.

JUPITER, statue and throne of, the work of Phidias in the temple of Olympia, iii. 420.

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Tomb of Jupiter in Crete, vi. 217.

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KING. See, in GOVERNMENT, the words *Royalty* and *Monarchy*.

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KINGS (the) of Persia enjoyed an absolute authority, i. 201.

Respected during life, and lamented at their death, *ibid*.

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LABYRINTH of Crete, for what originally designed, vi. 219.

Note on this subject, *ibid*. 439.

LACEDÆMON. See SPARTA.

LACEDÆMONIANS, the name given to all the inhabitants of Laconia, and more particularly to those of the country and towns of the province. United, they formed a confederation, at the head of which were the Spartans, who at length reduced them to dependence, iv. 90, 92. See SPARTANS.

LACONIA, journey through, iv. 66.

Sketch of that country, *ibid*. 80.

Is subject to earthquakes, *ibid*. 83.

LADON, a river of Arcadia, its waters very pure and transparent, iv. 278.

Adventure of Daphne, daughter of the Ladon, iv. 278.

LAMACHUS, general of the Athenians in the expedition into Sicily, i. 411, 418, 419.

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Where the Dorian was spoken, *ibid.*

The manners of the people who spoke the Doric were always severe, *ibid.*

Antipathy between the Dorians and Ionians, *ibid.*

LARISSA, a city of Thessaly, surrounded by beautiful plains, iii. 330.

It was pretended that the air had become there more pure and colder, *ibid.* 34c.

Bull-fights exhibited there, *ibid.*

LAURIUM, a mountain of Attica, abounding in silver-mines, v. 33.

LAWS ought to be clear, precise, general, relative to the climate, and all favourable to virtue. As few things as possible should be left to the decision of the judges, v. 274.

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It would be better to have bad laws, and observe them, than good ones, that are not observed, v. 276.

Precautions that were taken at Athens in abrogating a law, ii. 269.

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LAWS OF SOLON relative to the constitution. Solon wished to establish that kind of equality which in a republic ought to subsist between the different orders of the citizens, i. 129.

He lodged the supreme authority in the assembly of the people, *ibid*. 130.

Formed a senate to direct the popular assembly, *ibid*.

Every decision of the people was to be preceded by a decree of the senate, *ibid*. 131.

The public orators could not take part in the affairs of the state without undergoing an examination of their conduct, *ibid*. 132.

In whom the executive power was lodged, *ibid*. 133.

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Solon distributed the citizens of Attica into four classes, i. 134.

Subjected the sentences pronounced by the superior magistrates to an appeal to superior courts of justice, *ibid.* 135.

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Condemned to death every citizen who should attempt to seize on the supreme authority, *ibid.*

CIVIL and CRIMINAL LAWS of SOLON. He considered the citizen in his own person, in the obligations which he contracts, and in his conduct, i. 139, 140.

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Laws to defend the poor against violence and injustice, *ibid.* 143.

Laws relative to successions and testaments, *ibid.* 146.

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Solon assigned rewards to virtue, and dishonour to vice, even for persons in office, *ibid.* 154.

The children of those who fell in battle educated at the public expence, *ibid.*

Women restrained within the bounds of modesty. Children

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Why he forbade to strangers entrance into Laconia, and the Lacedæmonians to travel into foreign countries, *ibid.* 110, 251.

Why he permitted theft to the Lacedæmonian youth, *ibid.*

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At Mytilene, Pittacus decreed a double punishment for crimes committed in intoxication, and why, ii. 55.

At Athens, when a man was condemned to death, before he was executed his name was erased from the register of the citizens, vi. 209.

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WITNESSES at Athens gave their depositions aloud, ii. 301.

WOMEN at Athens might demand a divorce, ii. 326.

Neglected orthography, iv. 450.

Preferred tragedy to comedy, vi. 161.

WORLDS, a plurality of, according to Petron, iii. 176.

WRESTLING, exercise of, at the Olympic games, iii. 455.

WRITING (the art of) brought into Bœotia by Cadmus, i. 15.

Substances which were written on, iii. 129.

Written bills stuck up over the doors of houses at Athens, to give notice that they were to be let or sold, ii. 330.

X.

XANTHIPPIUS, the Athenian, defeats the Persians at Mycale, i. 321.

XENOCRATES, a disciple of Plato, ii. 116.

XENOPHANES, founder of the Elean school, had Parmenides for his disciple, iii. 139, 140.

His opinion concerning the eternity of the world, iii. 167.

XENOPHON of Athens, the disciple of Socrates, enters as a volunteer in the army of the younger Cyrus; and, after the death of that prince, conducts with some other officers the famous retreat of the ten thousand, ii. 157, 158.

Some time after his return, being banished by the Athenians, he retires to Scillus, *ibid.* 158.

Removes to Corinth, and returns to Scillus, iv. 465.

His occupations in his retirement, *ibid.* 3.

Character of his style, iii. 21.

The sentiments of Socrates should be studied in his writings rather than in those of Plato, iv. 11.

XERXES, king of Persia, i. 228.

Forms the design of conquering Greece, *ibid.* 229.

Throws two bridges over the Hellespont, *ibid.* 231.

Lays

Lays waste Attica; plunders and burns Athens, i. 272,
273.

Repasses the Hellespont in a boat, *ibid.* 292.

Y.

YEARS (Solar and Lunar); their length determined by
Meton, iii. 193, 479.

Z.

ZALEUCUS, legislator of the Locrians in Italy. See
LAWS.

ZENO, the philosopher of the Elean school, engages in a con-
spiracy against the tyrant who had enslaved his country,
and dies with fortitude, iii. 140.

Denied motion, *ibid.* 169.

ZEUXIS of Heraclea, a celebrated painter, i. 448.

His Penelope, *ibid.* 449.

His Cupid in a temple of Venus at Athens, ii. 232.

His Helen in one of the porticos of that city, *ibid.* 206.

ZONES. Pythagoras and Thales divided the heavens into five
zones, and Parmenides divided the earth in the same
manner, iii. 203.

ZOPYRUS; his zealous friendship for Darius, i. 192.